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Indians told

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Johnson

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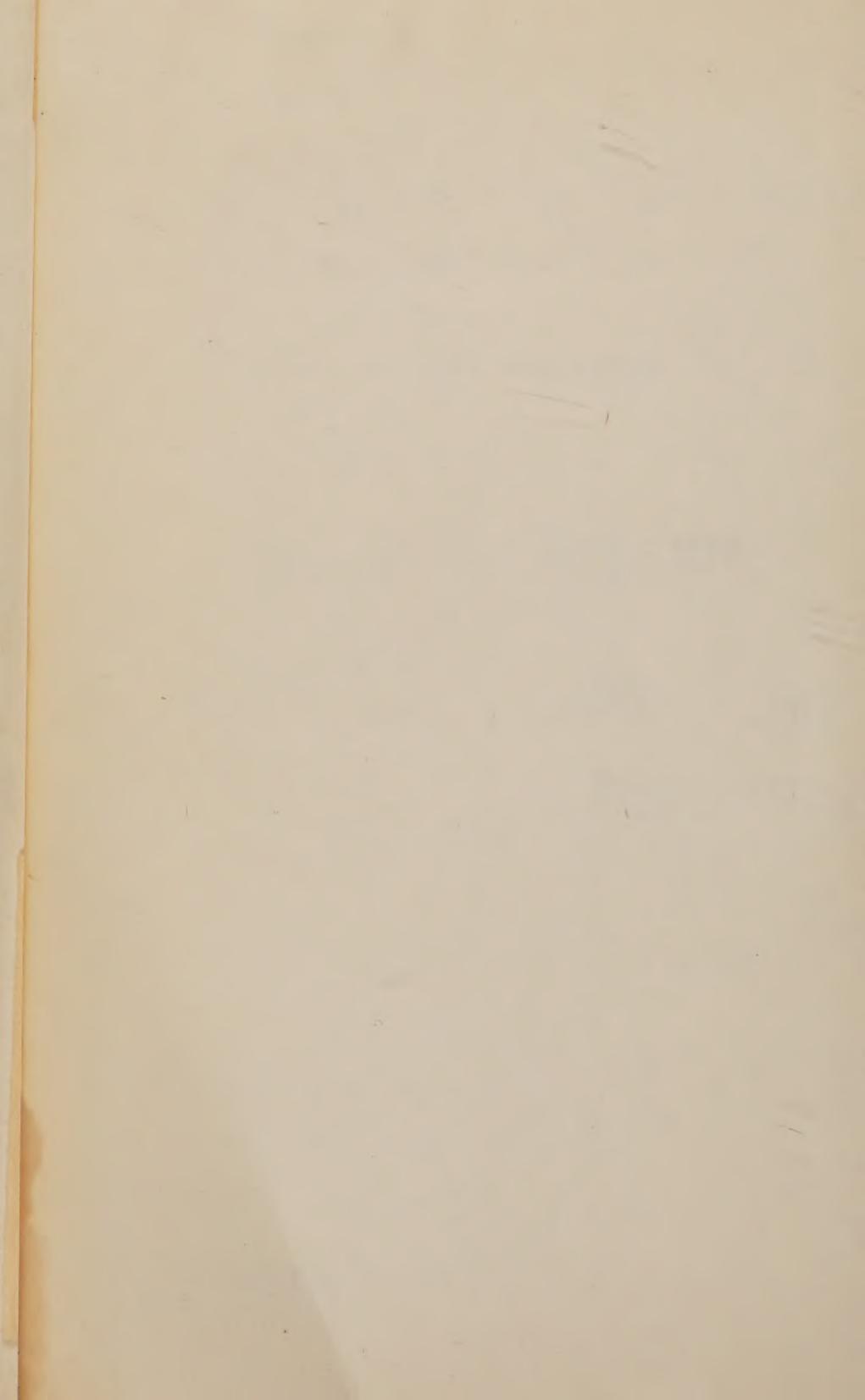


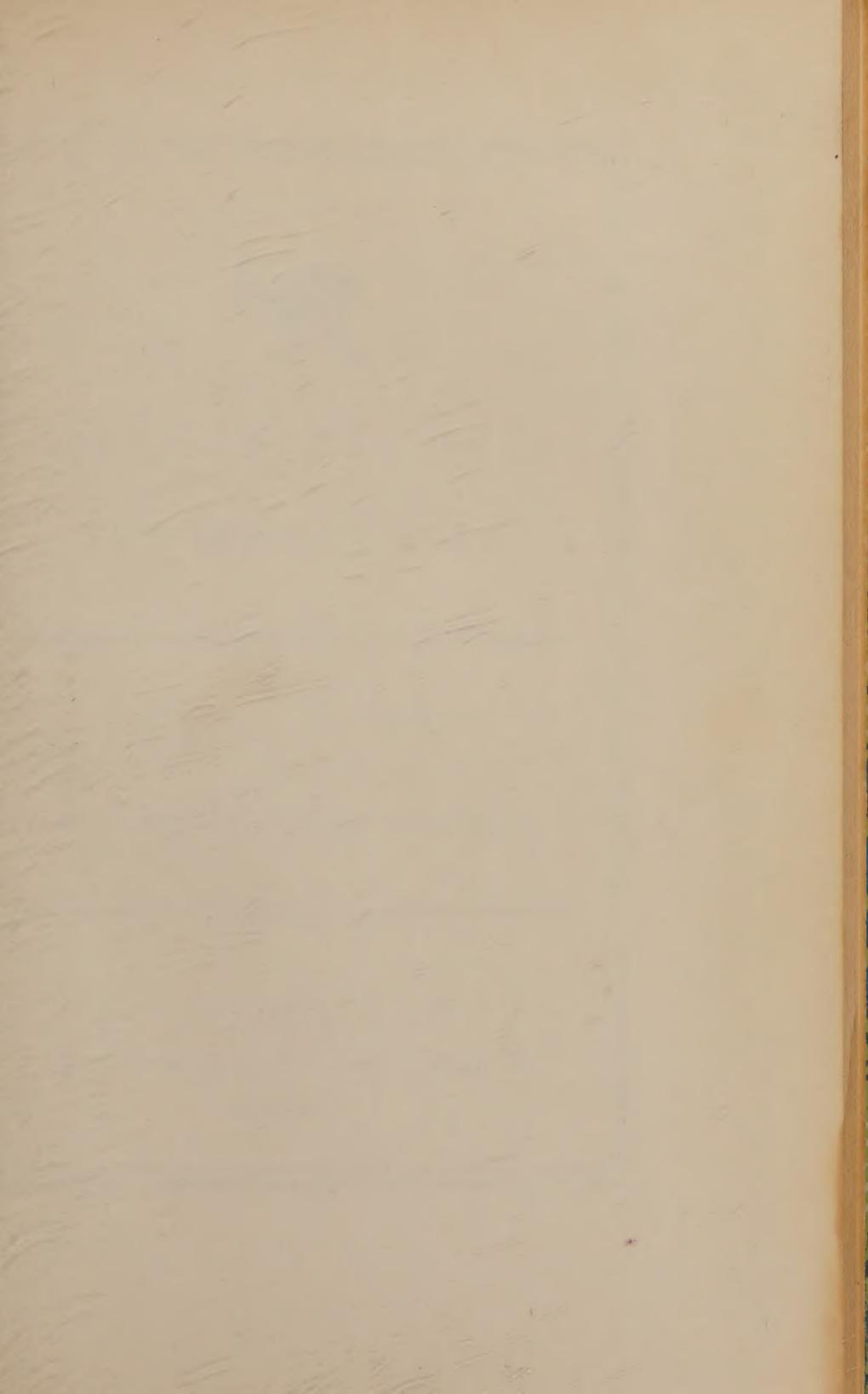
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ANIMAL STORIES
THE INDIANS TOLD

SELECTED AND EDITED

BY

ELIZABETH BISHOP JOHNSON

NEW YORK & LONDON



ALFRED A. KNOPF

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BY

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A C K N O W L E D G M E N T S

Mt. Taaiyalone, or Corn Mountain, sometimes called Thunder Mountain."

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INTRODUCTION

COLUMBUS in 1492 thought that he had reached the Indies. So he called the red people that he saw "Indians." This was of course a mistake. The Indies were thousands of miles from the land found by Columbus. But the name has been kept ever since and to this day all the red people of America are called "Indians."

White men after Columbus made many other mistakes about red men. White men at first did not understand the language of red men and red men did not understand the language of white men. They could talk with each other only by pointing at things and by making signs. Often the signs were not understood. White men and red men soon began to learn words from each

INTRODUCTION

other, but even then there were mistakes. The words of different red men sounded much alike and for a long time white men thought that all red men spoke the same language. A book written in 1643 has the title: *A Key to the Indian Language of North America*. Later it was learned that there were more than fifty different Indian languages.

A real understanding of Indian languages began when white men, here and there, went to live among Indians. Sometimes they did this to carry on trade, sometimes to teach Indians the ways of white men, and sometimes just to learn Indian ways. In time friendly Indians were led to talk freely to some of these white men about Indian ways of living and Indian ways of thinking about things. This has been going on for three hundred years and there are now so many books by white men who lived among Indians that it would take years and years to read them all.

INTRODUCTION

Among the things told by Indians to white men are many stories. Some are stories about Indian customs and how they started. Some are stories about gods and heroes. Some are stories of war, of hunting, or of other real adventure. Some are just made-up stories that were told because Indians, like ourselves, were fond of stories. Many of the stories are very old. Some of them must have been handed down from Indian parents to Indian children for hundreds, and perhaps thousands of years. They are still being told by Indians to Indians.

The stories that follow in this book are about animals. They are given here just as Indians told them to white men. Some of them are in almost the very words used by Indians, for they came from Indians who could speak English. The others were turned by white men into English as much like the Indian way of speaking as possible.

INTRODUCTION

Indians knew animals well and made up many stories about them. They liked especially to show how the weaker animals managed to get on with stronger animals. In the stories the animals talk like men, but they usually act just like animals. Are the stories interesting? The only way to answer that question is to read the stories.

A N I M A L S T O R I E S

THE INDIANS

T O L D





*Grizzly Bear invited all the large animals
to his house*

*

THE
MEETING OF THE WILD ANIMALS

T s i m s h i a n

LONG AGO, before any white people came to this country, the Indians were living in the far northwest, where it was very cold in winter. They were sometimes called the Indians of Skeena River. Many wild animals were also living in this country, which is near the southern part of Alaska.

The Indians hunted the wild animals, and the animals were greatly distressed on account of the hunters.

THE MEETING OF THE WILD ANIMALS

So the grizzly bear invited all the large animals to his house. When they had come together, he said to them:

“ You know how greatly we are troubled, and how misfortune has come to us because of these people who pursue us even into our dens. Now it is in my mind to ask Him who made us to give us more cold in winter. I would ask Him to give us such severe cold that no hunter can come and kill us in our dens.”

Thus spoke Grizzly Bear to his guests, and all the large animals agreed to what the chief had suggested. But the wolf said:

“ Let us invite all the small animals — such as Porcupine, Beaver, Raccoon, Marten, Mink, even down to such small animals as the mouse, and the insects that move on the earth. For if they came forth and objected to our plan, it might fail.”

So the following day all the large animals assembled on the prairie. In the company were Panther, Grizzly Bear, Black Bear, Wolf, Elk, Reindeer, Wolverene — all kinds of large animals.

They called all kinds of small animals, even down to the insects. Then the small animals and the in-

THE MEETING OF THE WILD ANIMALS

sects came and sat down together on one side of the plain.

Then Grizzly Bear, the chief speaker, arose and said to the small animals and the insects:

“Friends, you already know how we are afflicted by these people who hunt us upon the mountains and follow us into our dens. My brothers, the large animals held a meeting yesterday at which I told them what was in my mind, saying to them: ‘Let us ask Him who made us to give to our earth cold winters, colder than ever, so that these people who hunt cannot come to our dens and kill us, and you’; and my brothers agreed. So now we have called you to ask you what you think about the matter.”

Then turning to the large animals, he said: “Did you agree to this?”

Then Panther spoke, saying: “I fully approve of this wise counsel,” and all the other large animals gave their approval.

Then Grizzly Bear turned to the small animals who were seated on one side of the prairie and said:

“We want to know what you have to say in this matter.”

THE MEETING OF THE WILD ANIMALS

Then the small animals kept quiet and did not reply to the question. After they had been silent for a while, one of their speakers, Porcupine, arose and said:

“Friends, let me say a word or two in answer to your question. Your counsel is very good for yourselves, for you have plenty of warm fur, even for the most severe cold. But look down on the little insects, who have no fur to warm themselves in winter. And how can small insects and other small animals obtain food, if you ask for more severe cold in winter? On this account I say, ‘Do not ask for the greatest cold.’ ”

Then he stopped speaking and sat down.

Then Grizzly Bear arose and said:

“We will not pay any attention to what Porcupine says, for all the large animals agree.” Then he turned to the large animals and said:

“Did you all agree when I suggested that we ask for the greatest cold on earth?” And all the large animals replied:

“We all consented. We do not care for what Porcupine has said.”

THE MEETING OF THE WILD ANIMALS

Then Porcupine arose again and said:

“Now listen once more! I will ask just one question: ‘How will you obtain roots to eat if you ask for very severe cold?’ If it is so cold, the roots of all the wild berries will be withered and frozen, and all the plants of the prairie will wither away owing to the frost of winter. How will you be able to obtain food? You are large animals and you always walk about the mountains wanting something to eat. Now, if your request for severe cold every winter is granted, you will die of starvation in spring or summer. But we shall live, for we live on the bark of trees, our smallest persons find their food in the gum of trees, and the smallest insects find their food in the earth.”

All the large animals were speechless with wonder at the wisdom of Porcupine. Finally Grizzly Bear arose and said: “What you say is true.” Thus spoke Grizzly Bear to Porcupine.

Then all the large animals chose Porcupine to be their wise man, and to be the first among all the small animals. Then they all agreed that the cold in winter should be as it is now.

THE MEETING OF THE WILD ANIMALS

Then the Porcupine again spoke out of his wisdom and said:

"In the beginning of winter all the animals, large and small, and those that creep upon the ground, shall go into their dens and hide themselves for six months." Thus spoke Porcupine to all the large animals and they all agreed to what he had proposed.

Then all went joyfully to their homes, and thus it



Panther said: "I fully agree to this wise counsel."

THE MEETING OF THE WILD ANIMALS

happens that all large animals are to be found in their dens in winter.

Only Porcupine does not hide in a den in winter, but goes about visiting his neighbors, all the different kinds of animals that go to their dens in winter, large animals as well as small ones.





The beaver said, "Partner, what shall I do?"

*

BEAVER AND PORCUPINE

T l i n g i t

A PORCUPINE and a beaver were once very good friends. They went about together and talked to each other about what they had been doing.

Now, the beaver is afraid of the bear because whenever the bear finds a beaver's dam, he breaks it up so that all the water runs down; then he catches the beaver and eats him.

But the bear is afraid of the porcupine's sharp quills, so the porcupine sometimes stays in the bea-

BEAVER AND PORCUPINE

ver's house, which is always dry on the inside, to help him in time of danger.

If the water above the dam begins to get low, they both know that the bear must be there. Then the porcupine tells the beaver to stay inside until he goes out to look around. When the bear sees the porcupine, he is afraid of his sharp quills and goes away. Then the beavers all begin repairing their dam while Porcupine acts as guard.

Porcupine finds his food in the bark and sap of trees. Once he said to the beaver:

"I am hungry and I want to go to my own place." He invited the beaver to go up into a tree with him, but the beaver cannot climb trees. So the porcupine told him to wait below while he went up to eat.

Soon they saw the bear coming and the beaver called:

"Partner, what shall I do? The bear is coming nearer."

Then the porcupine slid down the tree very quickly and said:

"Lay your head close to my back."

BEAVER AND PORCUPINE

In that way he helped the beaver up to the top of the tree.

After a while Porcupine came down and left Beaver up in the tree. Beaver wondered how he could get down and begged Porcupine to help him. But Porcupine would not listen and went off to play with some other porcupines in a hole in the rocks.

Finally a squirrel, who is another friend of the beaver, came and helped him down from the tree.

By and by, when Porcupine came back, he saw Beaver swimming in the lake. Beaver called to him to come down to the lake, saying:

“ Partner, let us go out to the middle of the lake. If you put your head on the back of my head you will not get wet at all.”

When Porcupine had done as Beaver directed, Beaver said: “ Hold on tight,” and they started.

The beaver would flap his tail on the water and dive way down below, then he would come to the surface, flap his tail, and go down again. He kept on doing this until they came to an island in the center of the lake. Here Beaver put Porcupine ashore and went flapping away in the same manner.

BEAVER AND PORCUPINE

Now the little porcupine wandered about over the island not knowing how to get off. He climbed a tree and came down again, climbed another tree, and came down. This he kept on doing for a long time.

Finally he began to call to some of his animal friends on the mainland, asking them to come and help him. He called especially to the wolverene, who lived on the mainland near by, because he thought that if the wolverene¹ came, perhaps the north wind would blow so that the lake would freeze over.

The wolverene heard him and asked what he wanted.



*The wolverene heard him, and asked
what he wanted*

¹ The wolverene is seen in winter when the weather is very cold.

BEAVER AND PORCUPINE

Porcupine then sang the song which meant that he wanted to go home.

So, after a time, the whole lake was frozen over, and Porcupine could run across the smooth ice to where he lived.

But the beaver and the porcupine were no longer friends.



I am very much afraid of the owl

*

A F R A I D O F T H E O W L

C h i p p e w a M u s i c

IF there was one thing the Chippewa children feared, it was the owl. Once there was a child who made a song about it.

His mother had gone out to a neighbor's and he was left all alone in the wigwam. Though he was badly frightened, he did not cry but just began to sing:

A F R A I D O F T H E O W L

*“I am very much afraid of the owl,
Whenever I am sitting alone
In the wigwam.”*

It was just after sugar-making and the wigwams were placed close together beside the lake. The people in the other wigwams heard his little song. The tune was entirely new, and it pleased them so that they learned to sing it as he sang.

For many years the men sang this song in some of their games.



*Coyote started to run without learning
who it was*

*

COYOTE ESCAPES AN IMAGINARY FOE

C a d d o

ONE day Coyote went out hunting buffalo. While he was going through the timber, he found Turkey on the top of a tall tree. He told him he was going to kill him if he did not come down from the tree, saying:

“ If you don’t come down, I will climb the tree. If you fly to another tree, I will break it down at once and will certainly kill you; but if you fly toward the

COYOTE ESCAPES AN IMAGINARY FOE

prairie, I cannot harm you, for I have no power to kill anything on the prairie."

Turkey believed all that Coyote said and started out toward the prairie. Coyote was right under him all the time. At first Turkey flew so high that Coyote thought he was going to lose him, but, after a long flight, he kept coming lower and lower and finally came down on the ground.

Then Coyote was not very far behind and he caught up with him and killed him.

While Coyote was eating Turkey, he happened to look around to make sure that no one was watching him. He thought he saw someone standing behind him making motions as if trying to strike him.

He started to run without learning who it was. Every now and then he would look back to see if he were not out of his reach. Every time he looked back he thought he saw the man right after him ready to hit him, and he ran with all his might trying to get away from him.

After running eight times he thought he would run farther than usual the next time, but again he looked around right and left and thought he saw the man just about to hit him.

COYOTE ESCAPES AN IMAGINARY FOE

He started to run his best again, though his running powers were growing less as he began to run the tenth time, but it was all in vain, for the man seemed to be right up with him.

Then Coyote thought he would fool the man; so he kept dodging right and left, but still the man seemed to be near him all the time.

When he started to run the twelfth time, he had not gone far when he gave out. He rolled and turned over on his back, and begged not to be killed. He fell over on his face and heard something crack. He thought it was one of his teeth. But it was only a turkey feather which had stuck up nearly straight, and level with his head, back of his right eye.

At first when he looked back, he had thought that someone was standing behind him ready to strike him.

When he found that he had been fooled by only a turkey feather, and that he had been running himself nearly to death for nothing, he was very angry.

Since then Coyote has looked wild, and when he runs, he starts out very slowly for fear he may have to run a long distance, and when he runs, he first looks around to the right and then to the left to see if

COYOTE ESCAPES AN IMAGINARY FOE

anybody is near him. Most often he looks to the right while running.

When Coyote reached home, he told his family and others that he had been running after a great big mountain lion, and that he had killed it. He said:

“If there had not been so many trees, I would have brought it home.”



As Coyote was going along he saw many turkeys



One of Coyote's Children

*

COYOTE AND THE TURKEYS ROLL DOWN HILL

P a w n e e

As Coyote was going along, he saw many turkeys playing on a hill, and began to plan a way to catch them. Said he to himself:

“What shall I do?”

At last he decided to go back and get a sack and show the turkeys something new. When he found the

COYOTE AND THE TURKEYS ROLL

sack, he went back to where the turkeys were and said to them:

“Now, my grandchildren, this is something new. You watch me go inside this sack, and when I am inside, tie it fast and roll me down the hill.”

At the foot of the hill the turkeys untied the sack, and Coyote walked up the hill with them. Then he said:

“Now you little ones get into this sack and I will roll you down the hill, so you can see how fine it is.”

The young turkeys went into the sack, and Coyote tied it and rolled them down hill. The young turkeys laughed, so the older ones thought they would try it too. Coyote untied the sack and the young turkeys came out.

When Coyote went to the top of the hill and invited the older turkeys to get into the sack and roll down hill too, they all went in, about sixty in number. As he started the sack rolling down the hill, he told the young turkeys to stay on the hill, as they would soon come up.

When the sack reached the foot of the hill this time, Coyote swung it on his back and said:

COYOTE AND THE TURKEYS ROLL

“ I am a cheat.”

Then he carried the turkeys home to his children, saying to them:

“ Now, children, I have something fine here, and I am going to bring your mother home. Do not untie this sack.”

But he had only been gone a little while when the youngest one went to the sack and untied it. The Turkeys were very anxious to get out. They made a big cackling noise, scratched the young coyotes, and made their escape. The young ones cried and cried.

When the old coyote came home, he found the sack empty, and scolded and whipped the little coyotes. Then the little coyotes went off crying.



He did not find Prairie Chicken

*

COYOTE AND PRAIRIE CHICKEN

C a d d o

As Coyote was going along looking for something to eat, he met Prairie Chicken.

Now, Coyote liked to eat prairie chicken, but Prairie Chicken did not know that.

So when Coyote suggested that they play a game and see which one could frighten the other first, Prairie Chicken agreed, and did not suspect that Coyote was trying to find a chance to kill and eat him.

They were playing in the tall grass, so Coyote just

COYOTE AND PRAIRIE CHICKEN

Hid until Prairie Chicken came near him, when he jumped up quickly, thinking he would frighten him. But Prairie Chicken flew over his head and laughed at Coyote.

When it was Prairie Chicken's turn, he slipped through the grass to a place that was near a steep bank and waited there.

Coyote wandered up and down through the grass thinking every minute that Prairie Chicken would jump up, but he did not find him. Finally, forgetting all about him, he had started on his way, when Prairie Chicken flew up in his face.

He gave a great leap, for he was frightened, and jumped over the steep bank into the canyon below.



*While Fox was running along the path
that led down to the river*

*

THE FOX AND THE RACCOON

H u r o n a n d W y a n d o t

THE old fox started out rather late one cold windy winter morning to learn the news and to find out what the folks had been doing.

While he was running along the path that led down to the river, singing to himself a new song, he met his

THE FOX AND THE RACCOON

cousin, the raccoon, who was coming up from the river with a heavy string of crawfish over his shoulder.

"Good morning, cousin," said the fox. "Where did you get this fine string of crawfish?"

"Good morning to you!" replied the raccoon. "Is this a new song you were singing as you came along by the road? It is well to sing if you have had your breakfast; if not, it might bring you bad luck."

"As for the fish, I caught them in the river down there. It was very easy and you can do it even better than I because your tail is so fine and bushy."

"Never mind my tail," replied the fox, "but tell me how you caught the crawfish."

"That is easy! If you go down the river to the place where there is a curve around the hill, you will find a number of air holes in the clear, smooth ice. Choose the best one, and stick your tail deep into the water. If you want to catch a large number of crawfish, you will have to sit there and wait a long time until they come around and fasten their claws into the long hair of your tail."

"Don't mind waiting, for they will surely come; and when you feel that your tail is getting quite heavy,

THE FOX AND THE RACCOON

spring high up with all your might. You will then see the crawfish scattered all about on the ice. Be quick, and gather them up before they find their way back into the water, and you will be sure of having a fine breakfast."

"But Cousin Raccoon," said the Fox, "is this the way you caught yours?"

"Why certainly! Just go ahead and try it for yourself, because you are keeping me here in the cold wind, almost freezing."

The old fox believed it all because he was not yet very well acquainted with his cunning and tricky cousin.

He hurried down to the river and soon reached the spot where he could see the air holes, but he was disappointed to find that they were by the northern slope of the hill, where the icy wind had a clear sweep. After walking about, however, he selected the very best air hole, just at the edge of the river bank.

Sitting down on his haunches, he stuck his tail as deep in the water as he possibly could, and sat there thinking of his fine string of crawfish.

The cold wind was indeed unbearable, and the

THE FOX AND THE RACCOON

old fellow could feel the pull and twinges of his tail as its fur was really becoming fast frozen in the ice.

To him, however, this was only the claws of the crawfish, and he chuckled to himself as he was now sure, after what his cousin had said about his tail, that he was catching a fine string of crawfish.

Speaking to himself, he said: "Just wait a little while! Cousin Raccoon surely did not think much of my patience, but he will see how easily I can beat him at his own game."

After he had been shivering a long time in the cold breeze, his tail became so heavy that he was quite satisfied. The raccoon had advised him to leap high, so he sprang up mightily. But he was greatly surprised and pained as he fell back and almost wrenched his poor tail off.

There must be a mistake somewhere, he thought, so again he sprang up, again to fall back.

Then it dawned upon him that this was but a naughty trick of his cousin, the raccoon. He was indeed angry beyond words, for there he was with his tail frozen fast in the ice.

THE FOX AND THE RACCOON

"Wait," he grumbled, "and I will get even with the beggarly old scamp."

After he had been sitting there for a while, thinking and wondering how he was ever to get out of this dreadful plight, he happened to see a head rising from a large air hole under the river bank, and a pair of bright round eyes gazing at him.

He at once recognized the beaver and shouted:

"Oh, Uncle Beaver, can't you do something for me? That rascally cousin of mine has got me into a sorry scrape; and you see my tail is frozen fast in the ice here. Can't you do something to help me out?"

The old beaver kept on looking at the fox as if he were about to laugh. Finally he said:

"I will see what I can do."

He dived down under the ice to the very place where the fox was sitting and, by working hard, soon managed to loosen the fox's tail from the frozen air hole.

Then he stuck his head out and urged the fox to pull up his fishing line. He also warned him never again to be in such a hurry to try his cousin's schemes for fishing.

The old fox at first looked somewhat astonished.

THE FOX AND THE RACCOON

Then he thanked his uncle, the beaver, and scraping from the ice some of the soft, light snow, he rubbed it carefully all about the beaver's nose, thus making its fur of a lighter shade. This remains to this day a lasting sign of the old fox's thankfulness to the beaver.

Sadly disappointed and hungrier than ever, the fox, saying that he would get even with the raccoon, started off along the river bank.



He met his cousin, the raccoon



All agreed to help except the rabbit

*

THE RABBIT AND THE TAR WOLF

C h e r o k e e

ONCE upon a time there was such a severe drought that all the streams of water and all the lakes were dried up.

So all the beasts held a meeting to decide upon some way of getting water. One of them proposed that they should dig a well.

All of them agreed to this except the rabbit. She refused because it would soil her tiny paws.

The rest of them, however, dug their well and were fortunate enough to find water.

THE RABBIT AND THE TAR WOLF

The rabbit began to suffer and thirst, and as she had no right to the well, she had to use her wits to get water. She decided, as the easiest way, to steal from the public well.

The rest of the animals, surprised to find that the rabbit was so well supplied with water, asked her where she got it.

She replied that she rose early in the morning and gathered the dewdrops.

The wolf and the fox, however, suspected her of theft, and thought of a way to find out whether she was guilty.

They made a wolf of tar and placed it near the well.

The next night the rabbit came as usual after her supply of water. When she saw the tar wolf, she cried:

“Who’s there?”

Receiving no answer, she repeated her question, and said she would kick the tar wolf if he did not reply.

Again she received no answer. So she kicked the tar wolf, and her foot was caught fast in the tar.

When the fox and the wolf found her there, they talked over different ways of punishing her. One of them said to cut off her head.

THE RABBIT AND THE TAR WOLF

This, said the rabbit, would be of no use, as it had often been tried without hurting her.

Other ways of getting rid of her were suggested, all of which she said would be useless.

At last it was planned to let her loose to perish in a thicket. Upon this the rabbit seemed worried and begged hard for her life.

Her enemies refused to listen and she was let loose.

As soon, however, as she was out of reach of her enemies, she gave a whoop and bounded away, shouting:

“ This is where I live.”



*When you hear the hunter coming down the creek,
then—*

*Upstream, upstream, you must go, upstream,
upstream, you must go.*

*

THE MOTHER BEAR'S SONG

C h e r o k e e

DID you ever ask your mother for a story? Indian children did.

"Well," said Mother Indian, "a hunter in the woods one day heard singing in a cave. He came near and peeped in. It was a mother bear singing to her

THE MOTHER BEAR'S SONG

cubs and telling them what to do when the hunters came after them.

“ Sang Mother bear to the cubs:

“ ‘ *When you hear the hunter coming down the creek,
then —*

*Upstream, upstream, you must go,
Upstream, upstream, you must go. But —*

“ ‘ *When you hear the hunter coming up the creek,
then —*

*Downstream, downstream, you must go,
Downstream, downstream, you must go.’ ”*



It was the great powerful bear

*

ADVENTURES OF COYOTE

Caddo

WHEN the council of the animals was over, and they had gone to their homes, Coyote decided to go and visit some of his friends.

He traveled until he came to the mountains, and there he saw smoke rising as though someone were making a big fire.

ADVENTURES OF COYOTE

As he came near, he saw someone sitting by the fire and soon discovered that it was the great powerful bear.

As he came closer, the bear looked at him and said:

“Are you the one they call Coyote? If you are, I am going to kill you, because I have heard many bad things about you.”

Coyote said:

“I am the son of a great and powerful medicine man.”

Bear did not believe him and was about to kill him when Coyote asked him to wait until his father saw him, because he might have something to say to him before he died.

It was about sunrise, and when the sun began to peep over the hilltop, Coyote said to Bear:

“Now you may kill me, or do anything you please with me, because my father is watching me.”

Bear began to back away, and as he did so, Coyote followed him. Finally he began to push him with his elbow, saying:

“Now kill me, while my father is watching me.”

Bear thought he must be a great person if he was the

ADVENTURES OF COYOTE

on of the Sun, so he became frightened and gave Coyote many things to eat.

A long time afterward Bear found out that the one who made him a visit was not the son of the Sun, but that he was Coyote, whom he wanted to kill.

Then Bear became very angry, and decided that he would kill Coyote when he went to visit him if he could find his home.

But Bear did not find his home because Coyote was always moving from place to place, for he knew that Bear was hunting for him, and that he would kill him if he could catch him.



The prize was given to the Eagle

*

THE LINNET AND THE EAGLE

O j i b w a

THE birds met together one day to try which could fly the highest. Some flew up, very swift, but soon became tired and were passed by others of stronger wing.

THE LINNET AND THE EAGLE

The eagle went up beyond them all, and was ready to claim the victory when the gray linnet, a very small bird, flew from the eagle's back, where it had perched unperceived, and being fresh and unexhausted succeeded in going higher still.

When the birds came down and met in council toward the prize, it was given to the eagle, because that bird had not only gone up nearer to the sun than any of the other birds, but it had carried the linnet on its back.

Hence the feathers of the eagle are esteemed the most honorable marks for a warrior, as it is not only considered the bravest bird, but also endowed with strength to soar the highest.



*He carried his arrows in a quiver made
of otter-skin*

*

COYOTE'S DECEPTION BY FROST

Y a n a

AFTER Coyote had traveled toward the north for some distance, he turned east and continued his journey. He had brought his arrows with him. Their tips were made of fine flint and he carried them in a quiver made of otter-skin.

He was wearing a net-cap in which he had put white feathers. He had used the white breast of an eagle and the leg feathers in making the cap.

The quiver full of arrow shafts with the fine flint arrowheads he was carrying under his arm.

Frost also wore a net-cap filled with white feathers,

COYOTE'S DECEPTION BY FROST

at his feathers were made of snow. Very pretty were Frost's white feathers.

Frost was going west, and met Coyote on his way east, at a place called Clover Creek Valley.

"Hu!" panted Coyote as he sat down.

Frost sat down too.

"Whither are you going?" asked Coyote.

"I am going west," said Frost.

"Are you, indeed? Well, I am going east," said Coyote.

"Indeed!" said Frost.

"Tell me," said Coyote, "how are all the east people getting along?"

"There are no people. I did not see any," said Frost.

"He! what beautiful bows and arrows you have. Hehe!" Coyote said. "I should like to have your white feathers," but Frost said nothing.

"Let us change about," said Coyote. "This bow of mine is bad, these arrows of mine and my white feathers are bad. Oh, well! let us change about."

"Yes," said Frost, "let us trade good things with each other."

COYOTE'S DECEPTION BY FROST

So Coyote handed him his arrows, his net-cap, filled with white feathers, and his bow.

Frost handed his net-cap, filled with white feathers, to Coyote.

Now Coyote put white feathers made of snow on his head, while Frost put Coyote's white feathers on his head.

"Well," said Coyote, "I am going east. Do you, for your part, go west."

So Coyote went east, while Frost went west.

Frost laughed.

Coyote said to himself as he went east: "I am sweating."

Really it was snow that was melting, and the water came dripping down on Coyote's face.

Coyote stood there and looked all around. Frost had gone off to the west and was no more to be seen.

Coyote looked back at his bow. He looked back at his flints and arrows. No arrows were to be seen, and no bow was to be seen. They had all melted away. He put his hand on his head, and felt around on his head for his white feathers, but the white feathers were no more.

COYOTE'S DECEPTION BY FROST

Coyote stood thinking. "You had good sense, young Frost! I thought indeed they were real white feathers," said Coyote; "that is why I changed with you. You had good sense."

He went on east with nothing, now; without bow, and without white feathers.

Frost's feathers did not melt, nor his bows and arrows.

Coyote now went off home.



He had used the white breast of an eagle



He gave the longest bow to the cougar

*

FABLE OF THE ANIMALS

K a r o k

A GREAT many hundred snows ago Kareya, sitting on the sacred stool, created the world. First he made the fishes in the big water, then the animals on the green land, and last of all The Man.

But the animals were still all alike in power, and it was not yet decided which should be food for the others and which should be food for The Man.

FABLE OF THE ANIMALS

Then Kareya bade them all assemble in a certain place that The Man might give to each his power and his rank.

So the animals all met together a great many hundred snows ago, on an evening when the sun was set, to wait over night for the coming of The Man on the morrow.

Now Kareya had commanded The Man to make as many bows and arrows as there were animals, and to give the longest bow to the one that should have the most power, the shortest bow to the one that should have the least power. So he made them, and after nine sleeps his work was ended and he had very many bows and arrows.

Now the animals were all gathered together in one place and went to sleep that they might rise on the morrow and go forth to meet The Man.

But the coyote was very cunning, more cunning than all the other beasts. So he began to plan how he might get the longest bow, and so have the greatest power and have all animals for his meat.

He determined to stay awake all night while the others slept, and be the first to go forth in the morning

FABLE OF THE ANIMALS

that he might get the longest bow. This he planned within his cunning mind. Then he laughed to himself, stretched out his nose on his forepaws, and pretended to sleep like the others.

But about midnight he began to get sleepy, and he had to walk around camp and scratch his eyes to keep them open. But still he grew more sleepy and he had to skip and jump about to keep awake. He made so much noise in this way that he woke up some of the other animals and he had to think of another plan.

About the time that the morning star came up, he was so sleepy that he couldn't keep his eyes open any longer. Then he took two little sticks and sharpened them at the ends and propped open his eyelids, whereupon he thought he was safe and concluded he would just take a little nap with his eyes open watching the morning star. But in a few minutes he was fast asleep, and the sharp sticks pierced through his eyelids and pinned them fast together.

So the morning star mounted up very swiftly, and then there came a peep of daybreak, and the birds began to sing, and the animals began to wake and rise

FABLE OF THE ANIMALS

and stretch themselves, but still the coyote lay fast asleep. At last it was broad daylight, and then the sun rose, and all the animals went forth to meet The Man.

He gave the longest bow to the cougar, so he had the greatest power of all; the second longest to the bear; and so on, giving the next to the last to the poor frog. But still he had the shortest bow left, and he cried out: "What animal have I missed?"

Then the animals began to look about and they soon spied the coyote lying fast asleep with his eyes pinned together.

Upon that all the animals set up a great laugh, and they jumped on the coyote and danced upon him. Then they led him to The Man, for he could see nothing because of the sticks, and The Man pulled out the sticks, and gave him the shortest bow of all, which would scarcely shoot more than a foot. And at this all the animals laughed again.

But The Man took pity on the coyote because he was now the weakest of all animals, weaker even than the frog, and he prayed to Kareya for him, and Kareya gave him cunning, ten times more than the coyote had

FABLE OF THE ANIMALS

before, so that he was more cunning than all the animals of the wood.

Thus the coyote became a friend to The Man and did many things for him and for his children after him.



*"If the man had horns mostly rolled up,
they would be like a stone on each side
of his head."*

*

LEGEND OF CREATION

M i w o k

AFTER Coyote had finished all the work of making the world and the lower animals, he called a council of the animals to consider the creation of man.

They all sat down in a circle in an open space in the forest. The lion was at the head. On his right sat the grizzly bear, next came the cinnamon bear, and so on according to their rank, the last being the little mouse which sat at the lion's left.

LEGEND OF CREATION

The lion¹ was the first to speak. He declared that he should like to see man created, like himself, with a mighty voice wherewith he could frighten all animals. He would also have him covered with hair and with strong talons in his claws.

The grizzly bear said it was ridiculous to have such a voice as his neighbor, for he was always roaring with it so that he scared away the very prey which he wished to capture. He thought the man ought to have great strength and be able to move about very swiftly, if necessary, but silently, and be able to grip his prey without making a noise.

The buck said that in his way of thinking the man would look very foolish unless he had a pair of magnificent antlers on his head to fight with. He also thought it very absurd to roar so loudly. He would pay more attention to man's ears and eyes than he would to his throat, for he would have the first like a spider's web and the second like fire.

The mountain sheep solemnly declared he could not see what sense there was in such antlers branching in every direction, only to be caught in the thickets. If the

¹ Mountain lion or cougar.

LEGEND OF CREATION

man had horns mostly rolled up, they would be like a stone on each side of his head, giving it weight and enabling him to butt a great deal harder.

When it was the coyote's turn to speak, he declared all these were the stupidest speeches he had ever heard, and that he could hardly keep awake while listening. Every one of them wanted to make a man like himself. They might just as well take one of their own cubs and call it a man.

"As for myself," said he, "I know I am not the best animal that can be made and I can make one better than myself or any other. Of course the man would have to be like me in having four legs, five fingers, and so on. It would be well enough for him to have a voice like the lion, only he need not roar with it all the time."

He admitted that the grizzly bear had some good points, one of which was the shape of his feet, which enabled him to stand erect easily; and he was in favor, therefore, of making man's feet nearly like those of the grizzly. The grizzly was also happy in having no tail, for he had learned from his own experience that that organ was only a harbor for fleas.

LEGEND OF CREATION

He also admitted that the buck's eyes and ears were pretty good, perhaps better than his own.

Then there was the fish, which was naked, and which he envied because hair was such a burden most of the year.

Coyote also wished the man to have claws as long as the eagle's so that he could hold things in them.

But, said he, with all their separate gifts they must acknowledge that there was no animal beside himself that had wit enough to supply the man; so that he should be obliged to make him like himself in that respect also — cunning and crafty.

After the coyote had stopped speaking, the beaver said he had never heard such nonsense in his life. No tail, indeed! He would make man with a broad flat tail so he could carry mud and sand on it.

The owl said all the animals seemed to have lost their senses, since none of them wanted to give the man wings. "Of what use," said he, "could anyone on earth be to himself without wings?"

The mole said it was perfect folly to talk about

LEGEND OF CREATION

ings, for with them the man would be certain to bump his head against the sky. Besides, if he had wings and eyes both, he would get his eyes burnt by flying too near the sun, but without eyes he could burrow in the cool, soft earth and be happy.

Last of all the little mouse squeaked out that he could make a man with eyes, of course, so he could see what he was eating; but as for burrowing in the ground, that was absurd.

So the animals disagreed among themselves, and the council broke up in a row.

Every animal set to work to make an animal according to his own ideas, and, taking a lump of earth, each one commenced molding it like himself, except the coyote, who began to make a model such as he had described in the council.

It was so late before they fell to work that nightfall came on before anyone had finished his model, and they all lay down and fell asleep, all except the cunning coyote. He stayed awake and worked hard all night.

When all the other animals were asleep, he went

LEGEND OF CREATION

around and spoiled their models by putting water on them.

Early the next morning he finished his model and gave it life long before the others could make their new models.



His claws ought to be as long as the eagle's



We are a large nation

*

THE WEEPING OF THE CORN AND BEAN AND SQUASH PEOPLE

S e n e c a

HERE was in the olden time a village of the Iroquois which was situated in a very fertile and beautiful valley. They raised corn and beans and squash, and for many years they were contented and prosperous.

But there came a time when their crops began to fail them, the corncobs were bare of grains, the bean pods were empty, and the squashes would wither away before the time to harvest them.

WEEPING OF CORN, BEAN AND SQUASH

The people went hungry, for they had no food from their fields, and game was very scarce.

One day a very old woman, who was Matron and Chief of her clan, was walking near her planted field meditating on the misfortunes of her people. As she walked, she heard bitter weeping out in the field, and she at once decided that someone must be in deep distress.

So, walking into the planted field, she was surprised to find that it was the corn that was weeping, and the beans were weeping too, and the squashes were weeping also.

She stopped beside a hill of corn and asked: "Oh, you dear Corn, why do you weep? Tell me the reason."

The Corn, between sobs, said: "You place us in the ground to grow, but you do not perform your further duties to us. You do not cover us with sufficient earth, as you know you should, and you do not hill up the earth about our feet so that we can stand firm; and you fail to dig up the earth sufficiently around us to give us water; so it is that many of us have remained only a few hours, or a day or two, and then have gone home;

WEEPING OF CORN, BEAN AND SQUASH

only a small number of us remain, and now we are all dying because of your neglect. You even permit our enemies to trample us to death."

As the old Matron listened to this pitiful story she was bitterly grieved.

She then went to the Bean people and the Squash people, and from them both she heard the same painful story of neglect.

She was deeply moved, and when the chief of the bean asked the Matron what had caused her to return from the planted field with such grief, she replied to his question by telling what she had heard.

Therefore the chief called a council of the clan and laid before it the remarkable story of their Matron.

The council upon hearing this recital resolved that in the future whoever planted corn or beans or quashes must cover the grain with sufficient earth to give it sustenance, and must care for the growing plants by properly hilling them, and by digging around them to loosen the earth to make it mellow, and lastly by destroying their enemies, the weeds, who grew about them so luxuriantly.

WEEPING OF CORN, BEAN AND SQUASH

So, in accordance with this resolution, the next springtime they did place the seed corn and beans and squashes sufficiently deep in the ground to give these grains sufficient covering of earth to grow well.

The old chief stood by the planters while they were seeding their fields to see that the work was properly done.

Later, when the tender sprouts of corn, beans, and squashes had reached such height that they required more earth to support them, the people were called together and urged to hill up their growing crops and to destroy thoroughly the enemies (weeds) of these useful plants.

These plants were growing luxuriantly and were strong, but toward harvest time something came and destroyed these growing crops. A certain nation of people came and carried away the corn and the beans, leaving only some squash shells.

Again the people mourned their loss, confessing that they must have been guilty of some other form of negligence.

So the following spring they again took great pains

WEEPING OF CORN, BEAN AND SQUASH

ith their planting and in their care for their crops; but just as soon as the green corn was becoming fine and fit to eat, a certain nation of people began to steal the corn and beans and squashes.

It was finally resolved that several stout and alert warriors should be set to watch the planted fields to see who might come to steal the ripening crops.

These watchmen went into the field in the evening. Toward the dawn of day they discovered a number of persons who were tearing off the ears of corn and the bean pods, and also others who were stealing the squashes.

Then the chief asked one of the corn thieves: "Where do you live?"

"A long way hence in the forest," came the reply.

"Are there many of your people?" continued the chief.

"We are a large nation," came the answer.

In like manner he questioned the squash thief and the bean thieves, and these made replies similar to those made by the corn thieves.

They bound the corn thieves, and daily they took them out of the lodge, and all the chiefs and the

WEEPING OF CORN, BEAN AND SQUASH

people came to see them, and everyone was privileged to strike these thieves a blow with a staff, and the thieves would weep bitterly at this treatment.

Then they would be taken back into the lodge.

The bean thieves and the squash thieves were also daily punished in this way. Daily the corn thieves wept loudly.

After a long time had passed, these people were told that if they would lead the people to their own nation, they would be set free.

The corn thieves led the warriors a long way into the forest. But at last they came to a settlement, and the thieves said: "This is a settlement of our people."

The warriors killed many of the people and then set free the thieves whom they had brought back to their own country.

Then some warriors were sent to the squash stealers with an order to split their upper lips so they would not be able to eat squashes again.

It is said that the warriors whipped the corn thieves so much during their captivity that they wept so much that their faces were striped, and their tails were

WEEPING OF CORN, BEAN AND SQUASH

ringed from the blows they received; and these marks have remained to this day.

The corn thieves were raccoons, and the squash thieves were rabbits (hares?), and their lips have remained split to this day from this punishment.



The squash thieves were rabbits

THE BEAN-WOMAN

S e n e c a

IN the olden time a people living near a river bank were surprised to hear singing which seemed to come from downstream. The voice was that of a woman, and, according to the story that is told, it was indeed the Bean-Woman who was singing.

The Bean-Woman sang, it is said: "Who shall marry me? Let him ask me in marriage."

The Panther-Man, answering, said:

"I will marry you if you will take me for your husband."

The Bean-Woman stopped singing and asked:

"If I marry you, what kind of food will you give me to eat?"

The Panther-Man answered:

"You shall always have plenty of meat to eat."

The Bean-Woman replied:

THE BEAN-WOMAN

“In that case I should probably die, because I never eat that kind of food.”

So the Bean-Woman began singing again:

“Who will marry me? Is there one who is willing to marry me? If so, let him ask me.”

Then the Deer-Man came up to the Bean-Woman and said:

“I will marry you, if you will accept me for your husband.”

The Bean-Woman asked him:

“What kind of food will you give me to eat each day?”

The Deer-Man replied:

“Browse and buds and the tender bark of trees, for these are the things which I regularly eat.”

The Bean-Woman answered:

“Such a marriage would not bring good fortune to me, because I have never eaten that kind of food.”

So the Deer-Man went away.

Then the Bean-Woman began singing again:

“Is there not someone who is willing to marry me? If there be, let him ask me.”

As she sang she heard the Bear-Man say to her:

THE BEAN-WOMAN

“ I will marry you if you will accept me.”

Whereupon she said to him:

“ What kind of food will you provide for me to eat each day? ”

He replied:

“ I will provide you with nuts of different kinds, for even now I have many bark dishes filled with nuts for food.”

The Bean-Woman answered him saying:

“ In that event I should most certainly die, for I have never been in the habit of eating that kind of food; so I cannot accept you.”

Without feeling disappointed she went on with her singing:

“ Is there not someone who will marry me? If so, let him ask me.”

Then the Wolf-Man came up to her and said:

“ I am willing to marry you if you will accept me.”

Once again the Bean-Woman asked:

“ If I should marry you, what kind of food would you regularly provide for me to eat? ”

The Wolf-Man replied:

“ I will provide you with meat and venison.”

THE BEAN-WOMAN

At this the Bean-Woman said with scorn:

“ It is well enough for you to offer me meat and venison for food, but I do not wish to eat meat which has been stolen.” So the Wolf-Man departed.

The Bean-Woman went on singing as before:

“ Is there anyone who is willing to marry me? If there is, then let him ask me.”

Then the Corn-Man, drawing near, said to her:

“ I am willing to marry you, if you will accept me.”

In reply she said:

“ If I should marry you, what would you give me for my regular food? ”

The Corn-Man’s answer was:

“ You shall have sweet corn to eat at all times.”

“ I gladly accept your offer,” said the Bean-Woman as she twined her arms around the neck of the Corn-Man. “ This is as it was intended to be by Him who made us when the earth was new.”

They lived together contented and happy.

This is the reason that the bean vine is found entwined around the cornstalk.



*"How unfortunate!" said the woodchuck;
"some thief must be lurking near."*

*

HOW SQUIRREL GAVE A BLANKET TO HIS WARRIOR

S e n e c a

THREE was a time when animals and birds were very large. So, also, trees were more lofty, and rivers broader. This was long ago.

Now, in those days there was a great chief of the squirrels, and he was very wise. It was his custom to

HOW SQUIRREL GAVE A BLANKET

go stealthily through the forest and watch his people as they worked or sported.

One autumn morning as he lay concealed by the leaves on the limb of a great oak, he heard a chattering voice call from a hemlock. It was the voice of a squirrel.

"All the autumn days I have been gathering nuts," said the squirrel in aggrieved tone, "and yet day by day my store is growing smaller. Who is stealing my hoard? Truly some culprit lurks here and is robbing me of my winter's food that I have patiently stored in that stump!"

Up from a hole in the hillside popped Tedo, the woodchuck. From the dark, scummy swamp water the big frog lifted his green head.

"How unfortunate!" said the woodchuck; "some thief must be lurking here!"

"Yes, I too think it strange," croaked the big frog.
"Surely some thief must be hidden here."

At night the chief hid in a branch that overhung the stump that the squirrel had pointed out.

When the sun had gone in his western door, and darkness had obscured the earth, from a hole in the

HOW SQUIRREL GAVE A BLANKET

hillside a brown head cautiously emerged, and after peering slyly around the woodchuck crept from his burrow, swung his tail jauntily, and trotted down his path to the swamp. A green-backed frog pushed his way from a high tufted hummock of grass through the black water of the swamp toward the hillside. But he made no froggish splash, no gurgling trill, no croak, but swam in silence.

Reaching the bank, he sneaked his way up the path to the stump beneath the squirrel's hemlock, where a furry brown bulk was rummaging.

"Kwe!" exclaimed the frog in a startled note.

"Kwe!" came the hollow reply, and Tedo the woodchuck withdrew his head to see who had discovered him, but finding it to be only Skoak, the frog, he resumed his work of pilfering the squirrel's store.

"Iis kho, and you too," he said in a muffled voice as he hurried back to his hole.

Now the frog in those days had sharp gnawing teeth like a beaver's and when he entered the hollow stump, he tested the nuts to find what variety he would choose. He had taken hickory nuts before, but now chose to take chestnuts.

HOW SQUIRREL GAVE A BLANKET

From the limb over the stump storehouse a shrill cry sounded.

“Thief found!” came the alarm, and the woodchuck and the frog buried their ears in their booty to shut out the sound.

On the following day the squirrel chief called a council of all the animals, for in those days the squirrel was a famous animal and mightier than a wolf.

“Thieves have been found!” said he. “I call a council to pronounce judgment.”

Every animal in the neighborhood was present except the frog and the woodchuck.

A delegation was sent to examine the houses of these absent two, and after some time returned with the most guilty pair ever brought to council for judgment. Said the squirrel chief:

“I saw you steal the squirrel’s nuts, the delegation found them in your houses, therefore you should be punished. You, the woodchuck, shall have your tail removed to humble your pride, and you, the frog, shall have your teeth taken from your mouth that you may not be further tempted to steal another’s store.

“You, the squirrel, have been too careless.

HOW SQUIRREL GAVE A BLANKET

Henceforth build your storehouse high, and in order to protect yourself from offenders that might attack you, I give you this blanket to stretch from leg to leg so that you may skim the air like a leaf."

A wolf snapped off the woodchuck's tail, and a heron extracted the frog's teeth, and so punished the guilty knaves in sight of all.

So now all these things came to pass; all frogs were afterwards hatched without teeth, all woodchucks had bobbed tails, and all the descendants of the squirrel



*Some squirrels have blankets and can skim
the air like leaves*

HOW SQUIRREL GAVE A BLANKET

had blankets fastened to their legs and bellies and made a tribe of their own.

Moreover, since that time all frogs have been afraid of long-billed birds and all woodchucks are afraid of wolves, but some squirrels have blankets and can skim the air like leaves.



Porcupine climbed up to steal the acorns

*

TURTLE AND PORCUPINE.

M e n o m i n i

MUD-TURTLE and Porcupine were great friends. On a summer day one said to the other:

“Let us now go over to yonder grove to forage.”

So they made their way across to the other grove, which happened to be owned by some bears, and began to steal acorns.

“Now, little brother,” said Mud-turtle to Porcupine, “you climb up to the tops of the trees and eat

TURTLE AND PORCUPINE

what you like, then shake off all that you can. I'll pick up the acorns that drop to the ground and store them away."

Since this grove belonged to the tribe of bears, Mud-turtle knew that they would be angry at the loss of their acorns, but Mud-turtle is dishonest and tricky and he spoke cunningly to his brother, Porcupine, telling him to kill anyone who climbed up the tree after him.

" You go up to the top and, while you are picking, keep watch, and if any bear climbs up or gets near enough to you, shoot him by taking off one of your quills and throwing it at him. That will cause him to fall to the ground and I will take your part here below."

" That plan will work well, my brother," said Porcupine. So he climbed up to steal the acorns, eating some and shaking some down for Turtle to gather.

In the meantime the bear family began to wonder if their acorns were not ripe enough to pick. Said one:

" It is now time for us to go and see if our acorns are ready to pick, so that we may gather them and have a feast."

TURTLE AND PORCUPINE

So one of the bears went off to see. Finally he came to his own field, where the two friends were picking and stealing.

“This is where you are now, stealing my acorns!” he roared at Porcupine, for he did not see Turtle on the ground.

Then Bear began to climb the tree to knock off Porcupine, but, as he neared the top, Porcupine took off one of his quills and shot him so that down he fell.

“Now take up my side down there, Turtle,” said Porcupine.

Then Turtle ran up to the bear and killed him, for the poor fellow was nearly dead from his fall anyway, so it was an easy matter for Turtle to dispatch him.

After a while the other bears grew tired waiting for their messenger to return, so they sent out another to test the acorns. Said they:

“What’s the matter with that fellow? Why is he gone so long? He ought to be back by this time to report to us.”

There were ten bears altogether, and each day they sent out one of their number, but none of them re-

TURTLE AND PORCUPINE

turned because Turtle and Porcupine killed every one.

At last they decided that the others who had been sent out were cheating them.

"Perhaps he is greedy and wants to eat alone," they would say, and they sent out one after another until all of the bears were killed but one.

In the meantime the two brothers, Turtle and Porcupine, were busy taking care of the meat. They dried it for use later on.



*Bear climbed up a little way, then
happened to look down*

TURTLE AND PORCUPINE

When the last bear reached the place, he climbed up a little way and then happened to look down and discover Turtle in hiding.

“This is the one who is killing us. This is why the others didn’t return,” cried Bear, as he climbed down and attacked Turtle at the foot of the tree.

But Turtle was cunning, and when Bear attacked him, he drew his head, and feet, and tail into his shell so that Bear could not injure him at all.

After a while Bear gave up and climbed the tree to tackle Porcupine at the top, but when he got there he was shot at with quill arrows until he fell, and, as he was half dead anyway, Turtle did the rest.

THE
ORIGIN OF DISEASE AND
MEDICINE

Cherokee

In the old days quadrupeds, birds, fishes, and insects could all talk and they and the human race lived together in peace and friendship. But as time went on the people increased so rapidly that their settlements spread over the whole earth and the poor animals found themselves beginning to be cramped for room.

This was bad enough, but to add to their misfortunes man invented bows, knives, blowguns, spears, and hooks and began to slaughter the larger animals, birds, and fishes for the sake of their flesh or their skins, while the smaller creatures, such as the frogs and worms, were crushed and trodden upon without mercy, out of pure carelessness or contempt. In this state of affairs the animals resolved to consult upon measures for their common safety.

The bears were the first to meet in council in their

townhouse in Kuwahi, the "Mulberry Place" (one of the high peaks of the Smoky Mountains on the Tennessee line near Clingman's Dome). The old white bear chief presided.

After each in turn had made complaint against the way in which man killed their friends, devoured their flesh, and used their skins for their own adornment, it was unanimously decided to begin war at once against the human race.

Someone asked what weapons man used to accomplish their destruction.

"Bows and arrows, of course," cried all the bears in chorus.

"And what are they made of?" was the next question.

"The bow of wood, and the string of our own sinew," replied one of the bears.

It was then proposed that they make a bow and some arrows and see if they could not turn man's weapons against himself. So one bear got a nice piece of locust wood and another sacrificed himself for the good of the rest in order to furnish a piece of his sinew for the string.

THE ORIGIN OF DISEASE AND MEDICINE

But when everything was ready and the first bear stepped up to make a trial, it was found that in letting the arrow fly after drawing back the bow his long claws caught the string and spoiled the shot. This was annoying, but another suggested that he could overcome the difficulty by cutting his claws, which was accordingly done, and on a second trial it was found that the arrow went straight to the mark.

But here the old chief, White Bear, interposed and said that it was necessary that they should have long claws in order to be able to climb trees.

“One of us has already died to furnish the bow-string, and if we now cut off our claws, we shall all have to starve together. It is better to trust to the teeth and claws which nature has given us, for it is evident that man’s weapons were not intended for us.”

No one could suggest any better plan. So the old chief dismissed the council, and the bears dispersed to their forest haunts without having concerted any means for preventing the increase of the human race. Had the result of the council been otherwise, we should now be at war with the bears, but as it is, the hunter does not even ask the bear’s pardon when he kills one.

THE ORIGIN OF DISEASE AND MEDICINE

The deer next held a council under chief Little Deer, and after some deliberation resolved to inflict rheumatism upon every hunter who should kill one of their number, unless he took care to ask their pardon for the offense.

Finally the birds, insects, and small animals came together for a like purpose. It was decided that each in turn should express an opinion and then vote on the question as to whether or not man should be deemed guilty. Seven votes were to be sufficient to condemn him. One after another denounced man's cruelty and injustice toward the other animals and voted in favor of his death. The frog spoke first and said:

"We must do something to check the increase of the race, or people will become so numerous that we shall be crowded from off the earth. See how man has kicked me about because I am ugly"; and here he showed the spots on his skin.

Next came the bird, who condemned man because "he burns my feet off," alluding to the way in which the hunter barbecues birds by impaling them on a stick set over the fire so that their feathers and tender feet are singed and burned.

THE ORIGIN OF DISEASE AND MEDICINE

The animals then began to devise and name various diseases, one after another, and had not their inventions finally failed them, not one of the human race would have been able to survive.

When the plants, who were friendly to man, heard what had been done by the animals, they determined to defeat their evil designs. Each tree, shrub, and herb, down even to the grasses and mosses, agreed to furnish a remedy for some of the diseases named, and each said:

“I shall appear to help man when he calls upon me in his need.”

Thus did medicine originate, and the plants, every one of which has its use if we only knew it, furnish the antidote to counteract the evil wrought by the revengeful animals. When a doctor is in doubt what treatment to apply for the relief of a patient, the spirit of the plant suggests to him the proper remedy.

HOW THE
BEETLES PRODUCED RAIN

H o p i

NOT far from the village of Oraibi there lived certain black Beetles.

It was always hot and the wind blew and it did not rain. As these Beetles drink rain water, they became very thirsty. Some became so thirsty that they died.

So one day their chief said:

“Let us have a dance, and perhaps if we dance, it will rain. If it does not rain, we shall all die.”

“Very well, we shall have a dance,” they said, “and then maybe it will rain and we shall not die.”

So one evening they assembled to practice for the dance, and their chief made a little song for them. This they were practicing, and after they practiced a little while, they went to sleep. They were going to have their dance the next day.

HOW THE BEETLES PRODUCED RAIN

Early in the morning they got up and their chief made four little prayer sticks¹ for them. He placed the prayer sticks west of the little village, and spoke to the clouds in the San Francisco mountains, saying:

“ We are thirsty here, so you come quickly this way and bring us some water that we may drink and not die.”

Then he returned to the village and they dressed up for the dance. They painted their bodies black and they danced. They were in a hurry because they were so thirsty.

Their chief began to pray to the clouds in the San Francisco mountains:

“ Come this way quickly and bring us water.”

So they formed in a line now and one of them acted as leader.

By this time a cloud was forming in the mountains. They now sang and sang, and as they were singing, the clouds came nearer and it began to rain and thunder,

¹ Prayer sticks are usually about as long as the hand with the fingers extended. They have feathers attached to them, and after prayers have been breathed into them, they are sent out by the hands of messengers to be placed in shrines, springs, or fields.

They are sent out before sunrise, and as the sun comes up, the prayers are believed to be wafted upward by its rays.

HOW THE BEETLES PRODUCED RAIN

and the water began to fall, so that they could now drink.

After drinking all they wished, they were very happy and ran about because they were no longer thirsty.

In this story of the beetles we have an account of a ceremony similar to one performed by the Indians of the dry country of the southwestern part of the United States in their prayers for rain.



*They hunted for pieces of gourds, especially the necks
of long-necked gourds*

*

HOW THE COYOTES HAD A KATCINA DANCE

H o p i

COYOTE used to see the Katcinas¹ come and have their dances and processions. So one day he said to his wife:

¹ Katcina (sacred dancer) is a name given to an organization of the Hopi Indians. When Katcina (Kachina) dances are given, those

THE COYOTES HAD A KATCINA DANCE

"We are going to do that too. People like to see these things."

In the morning Coyote went out and, standing on the roof of the kiva,² called out to his friends, the coyotes, to come and meet in his kiva.

Soon many of them were coming from all directions. When they had all gathered together, he said to them:

"I want to try something that we see the Katcinas do. To-morrow we shall have a Katcina dance, so you go to the village, and if you can find some feathers, pieces of skin, and so on, back of the village, bring them here."

So the coyotes went out and hunted around the village for pieces of skin, feathers, and pieces of gourds, especially the necks of long-necked gourds, and brought all these things to Coyote's kiva.

who take part in them wear elaborate masks and costumes in which rain cloud, rain, and lightning symbols play a prominent part. Wooden figures called Katcina dolls wear masks and are decorated with these same symbols.

² A kiva is a meeting room, usually built partly under ground. It may be either round or square and is entered by a ladder from the top.

THE COYOTES HAD A KATCINA DANCE

Here they sewed up kilts, made bunches of feathers for headdresses, and were busy working all day.

Each one made a costume of a Katcina he had seen.

During the night they slept there. In the morning they went out to different places to dress themselves up like Katcinas. Then they all returned to Coyote's house where they had their Katcina dance.



Katcina doll showing zigzag lightning symbols, wearing mask with symbols for clouds

THE COYOTES HAD A KATCINA DANCE

The Oraibi³ happened to have a coyote hunt that day. Some of them went to the south and others to the north of the village, forming a large circle and closing in upon the village.

But they found no coyotes, because the latter were all gathered together for the dance. While they were still dancing, the Oraibi came upon them and at once closed in on them.

When the coyotes saw that they were surrounded, they began to run, trying to escape, but as they had masks on, they could not see very well, and many of them were killed at once. Others threw down their masks, but as they had their costumes on, they could not run fast, and so they were killed also.

When the Hopi had killed all the coyotes, they laughed at them and went to the village, being happy over their successful hunt.

³ Oraibi is the name of a village of the Hopi Indians and of the inhabitants of that village.



*Part of Zuñi village and Mt. Taaiyalone,
or Corn Mountain, sometimes called
Thunder Mountain*

*

THE COYOTE AND THE LOCUST

Z u ñ i

LONG ago an old coyote lived south of Zuñi at a place called "Rock Hollow of the Coyotes."

On the bank of a steep arroyo, near a piñon tree, so bare of needles that it was sunny, lived an old locust.

One day Coyote went out hunting, leaving his large family of children and his old wife at home. It was a fine sunny day and the old locust crawled out of his home in the loam of the arroyo and climbed to one of

THE COYOTE AND THE LOCUST

the bare branches of the piñon tree, where he hooked his feet firmly into the bark and began to sing and play his flute.

Coyote in his wanderings came along just as he began to sing these words:

*“Tchumali, tchumali, shokoya,
Tchumali, tchumali, shokoya!
Yaamii heeshoo taatani tchupatchinta,
Shokoya,
Shokoya!”*

In English this would be:

*“Locust, locust, playing a flute,
Locust, locust, playing a flute!
Away up above on the pine-tree bough,
Closely clinging,
Playing a flute,
Playing a flute!”*

“Oh!” called out Coyote, sitting down on his haunches and looking up, with his ears pricked and his mouth grinning; “oh! how finely you play your flute!”

“Do you think so?” said Locust, continuing his song.

THE COYOTE AND THE LOCUST

“Oh, yes!” cried Coyote, coming nearer. “What a song it is! Do teach it to me, so that I can take it home and dance my children to it. I have a large family at home.”

“All right,” said Locust, “listen then”; and he sang his song again.

“Delightful!” cried Coyote. “Now shall I try?”

“Yes, try.”

Then in a very hoarse voice Coyote half growled, half sang (making a few mistakes) what Locust had sung, though there was very little music in his performance.

“Ha!” laughed he as he finished, “I have got it, haven’t I?”

“Well, yes,” said Locust, “fairly well.”

“Now, then, let us sing it over together.”

And while Locust piped shrilly, Coyote sang gruffly, though much better than at first, the song.

“There, now,” he exclaimed with a whisk of his tail, “didn’t I tell you?” and, without waiting to say another word, off he ran toward his home near the rocks.

As he was running along the plain, he kept

THE COYOTE AND THE LOCUST

repeating the song to himself so that he would not forget it, and did not notice an old gopher peering at him a short way ahead on the trail. Now the old gopher had laid a trap for him in his hole.

Coyote came trotting along singing:

“Shokoyo, shokoyo,”

when suddenly he tumbled heels over head in the gopher's hole. He sneezed, began to cough and rub the sand out of his eyes; then jumped out, scolding the gopher, and tried to remember his song. But he found that he had quite forgotten it, so startled had he been.

“The miserable old gophers!” he cried, “they dig their holes so no one can go anywhere in safety. And now I have forgotten my song. Well, I will run back and get the old locust to sing it over again. If he can sit singing to himself, why can't he sing it to me? No doubt he is still out there on the piñon branch singing away.”

Saying which, he ran back as fast as he could. When he arrived at the piñon tree, sure enough, there was Locust still sitting and singing:

THE COYOTE AND THE LOCUST

"Now, how lucky this is, my friend!" called out Coyote, long before he had reached the place. "The impudent old gopher dug a hole right in my path where I was going along singing your delightful song; and I was so busy with it that I fell headlong into the trap he had set for me. It startled me so that I forgot all about the song, and I have come back to ask to sing it again for me."

"Very well," said Locust. "Be more careful this time." So he sang the song over.

"Good! Surely I'll not forget it this time," cried Coyote. So he whisked about and sped away toward his home. "My!" said he to himself as he went along, "what a fine thing this will be for my children! How they will be quieted by it when I dance them as I sing it. Let's see how it runs; oh, yes!

*"Tchumali, tchumali, shokoyo!
Tchumali, tchumali, shoko."*

Thli-i-i-i- piu, piu, piu, piu! fluttered a flock of pigeons out of the bushes at his very feet, with such a whizzing and whistling that the coyote nearly tumbled over with fright, and between his fright and his

THE COYOTE AND THE LOCUST

anger he was so much shaken up that he again forgot his song.

Now the locust thought that this might happen, and as he did not like the coyote very well, knowing that members of his tribe were not friendly to locusts and other insects, he thought he would play a trick on him and teach him a lesson in minding his own affairs.

So, catching tight hold of the bark, he swelled himself up and strained until his back spilt open. Then he skinned himself out of his old skin, and crawling down the tree he found a clear, light-colored quartz stone which he took up the tree and carefully placed in the empty skin. Then he cemented the back of the skin together with a little pitch and flew away to a neighboring tree, leaving something looking just like himself sticking to the bark.

As soon as Coyote recovered from his fright, he found that he had again lost his song. So, saying to himself: "No doubt he is still there piping away, I'll go and get him to sing it over," he ran back as fast as he could.

"Ah wha!" he exclaimed as he neared the tree,

THE COYOTE AND THE LOCUST

“ I am quite tired out with all this extra running about. But no matter! I see you are still there, my friend. A lot of miserable ground pigeons flew upright from under me as I was going along singing my song, and they startled me so that I forgot it; but I scolded them heartily! Now, my friend, will you not be good enough to sing once more for me? ”

He waited for a reply. None came.

“ Why, what is the matter? Don’t you hear me? ” shouted Coyote, running nearer and looking closely at the locust. “ I say, I have lost my song and want you to sing for me again. Will you, or will you not? ” Then he waited.

“ Look here, are you going to sing for me, or not? ” continued Coyote, getting angry.

No reply.

Coyote stretched out his nose, wrinkled up his lips, and snarled:

“ Look here, do you see my teeth? Well, I will ask you just four more times to sing for me, and if you don’t sing for me then, I’ll eat you up in a hurry. Will-you-sing-for-me? Once. Will you sing for me? Twice. Two more times! Look out! Will you sing for

THE COYOTE AND THE LOCUST

me? Do you see my teeth? Only once more. Will you sing for me?"

No reply.

"Well-I-I!" shouted Coyote, and, making a quick jump, he snapped the locust skin off the bough and bit it so hard that it crushed and broke the teeth in the middle of his jaw. It drove some of them down in his gums so far that you could hardly see them and crowded the others out so that they were regular tusks.

Coyote dropped the stone, rolled in the sand, and howled and snarled and wriggled with pain. Then he got up and shook his head and ran away with his tail between his legs.

So great was his pain that at the first brook he came to, he stooped down to lap up water to relieve it. There he saw, as in a mirror, what you and I can see in the mouth of every coyote — that the teeth back of the canines are all driven down, so that you can only see the points of them, and look very much broken up.

Long ago Coyote became angry and bit a locust that was only the skin of one with a stone inside, and all his descendants have inherited his broken teeth.

THE COYOTE AND THE LOCUST

And even to this day, when locusts come out on a sunny morning to sing a song, they often protect themselves from the consequences of attracting too much attention by skinning themselves, and leaving their exact copies on the trees.



*The old gopher had laid a trap for him
in his hole*



Raven went out upon the ice

*

THE RAVEN FATHER

E s k i m o

THE Alaskan Eskimos possess an almost endless number of tales and legends, which express in many details their religious beliefs and convey in an interesting form an idea of their ancient customs and modes of thought.

THE RAVEN FATHER

These tales are best known by certain old men who entertain their fellow villagers by repeating them before the assembled people in the kashim. The Raven legends form a series of culture myths, and are especially popular as accounting for the existence of all things.

The creation of the earth and everything upon it is credited to the Raven Father, who is said to have come from the sky and made the earth when everything was covered with water. During a large part of the time he retained the form of a raven, and changed to a man at will by pushing up his beak.

THE
BRINGING OF LIGHT
BY RAVEN

E s k i m o , B e h r i n g S t r a i t

IN the first days there was light from the sun and the moon as we now have it. Then the sun and the moon were taken away, and the people were left on the earth for a long time with no light but the shining of the stars.

The shamans made their strongest charms to no purpose, for the darkness of night continued.

In a village of the lower Yukon there lived an orphan boy who always sat upon the bench with the humble people over the entrance way to the kashim. The other people thought he was foolish and he was despised and illtreated by everyone.

After the shamans (priests of shamanism or medicine men) had tried very hard to bring back the sun and the moon, but had failed, the boy began to mock them, saying: "What fine shamans you must be, not to be able to bring back the light, when even I can do it!"

BRINGING OF LIGHT BY RAVEN

At this the shamans became very angry and beat him and drove him out of the kashim.

This poor orphan boy was like any other boy until he put on a black coat which he had, when he changed into a raven, preserving this form until he took off the coat again.

When the shamans drove the boy out of the kashim, he went to the house of his aunt in the village and told her what he had said to them and how they had beaten him and driven him out of the kashim. Then he asked her to tell him where the sun and moon had gone, for he wished to go after them.

She denied that she knew where they were hidden, but the boy said: "I am sure you know where they are, for look at what a finely sewed coat you wear, and you could not see to sew it in that way if you did not know where the light is."

After a long time he prevailed upon his aunt, and she said to him: "Well, if you wish to find the light, you must take your snowshoes and go far to the south, to the place you will know when you get there."

Raven boy at once took his snowshoes and set off

BRINGING OF LIGHT BY RAVEN

for the south. For many days he traveled, and the darkness was always the same.

When he had gone a very long way, he saw in front of him a ray of light, and then he felt encouraged. As he hurried on, the light showed again, plainer than before, and then vanished and reappeared at intervals.

At last he came to a large hill, one side of which was in a bright light, while the other appeared in the blackness of night. In front of him and close to the hill the boy saw a hut with a man near by shoveling snow from the front of it.

The man was tossing the snow high in the air, and each time that he did this the light became obscured, thus causing the alternation of light and darkness which the boy had seen as he approached.

Close beside the house he saw the light he had come in search of, looking like a large ball of fire. Then the boy stopped and began to plan how to secure the light and the shovel from the man.

After a time he walked up to the man and said: "Why are you throwing up the snow and hiding the light from our village?"

The man looked up and said: "I am only cleaning

BRINGING OF LIGHT BY RAVEN

away the snow from my door: I am not hiding the light. But who are you and whence did you come?"

"It is so dark at our village that I do not like to live there, so I have come to live with you," said the boy.

"What, all the time?" asked the man.

"Yes," replied the boy.

The man then said: "It is well: come into the house with me." He dropped his shovel on the ground, and, stooping down, he led the way through the underground passage into the house, letting the curtain fall in front of the door as he passed, thinking the boy was close behind him.

The moment the door flap fell behind the man as he entered, the boy caught up the ball of light and put it in the turned-up flap of his fur coat in front; then, catching up the shovel with one hand, he flew away to the north, running until his feet became tired; then by means of his magic coat he changed into a raven and flew as fast as his wings could carry him.

Behind him he heard the frightful shrieks and cries of the old man following fast in pursuit. When the old man saw that he could not overtake Raven, he

BRINGING OF LIGHT BY RAVEN

cried out: "Never mind; you may keep the light, but give me back my shovel."

To this the boy answered: "No, you made our village dark and you cannot have your shovel"; and Raven flew off, leaving him.



At last he came to a large hill, one side of which was in a bright light, while the other appeared in the blackness of night

As Raven traveled to his home, he broke off a piece of the light and threw it away, thus making day.

Then he went on a long time in darkness, and then threw away another piece of light, making it day again.

This he continued to do at intervals until he reached

BRINGING OF LIGHT BY RAVEN

the outside of the kashim in his own village, when he threw away the last piece.

Then he went into the kashim and said: "Now, you good-for-nothing shamans, you see I have brought back the light, and it will be light and then dark, so as to make day and night," and the shamans could not answer him.

After this Raven boy went out upon the ice, for his home was on the seacoast, and a great wind arose, drifting him with the ice across the sea to the land on the other shore.

There he found a village of people and took a wife from among them, living with her people until he had three daughters and four sons.

In time he became very old and told his children how he had come to their country and after telling them that they must go back to the land whence he came, he died.

Raven's children then went away as he had directed them, and finally they came to their father's land. There they became ravens, and their descendants afterward forgot how to change themselves into people and so have continued to be ravens to this day.

BRINGING OF LIGHT BY RAVEN

At Raven's village day and night follow each other as he told them they would, and the length of them was unequal, as sometimes Raven traveled a long time without throwing out any light, and again he threw out the light at frequent intervals, so that the nights were very short, and thus they have continued.



The Deer were vanishing

*

THE CELESTIAL BEAR

I r o q u o i s

THE Iroquois had been disturbed by the ravages of an enormous bear which was devouring their winter game.

Numbers of the hunters had banded together and plodded through all the forests in search of it, but to no avail. At times it would near for a moment but to distance their arrows in a most mysterious way, and the blinding snow would fall fast and thick as if to cover its track.

THE CELESTIAL BEAR

In the darkness it frequently prowled near the villages, when the terrified people would hide from its roaring voice. A deep snowfall always followed these visitations, and, baffling all their plans for his death, the bear continued its ravages of plunder.

The winter was fierce in its cold blasts, and the snows had drifted mountains high in the forest; the trails were lost; the deer were vanishing and their haunts were strewn with the bones which the bear had left behind him, when one night each of the three brothers dreamed he had found the bear.

They were deeply impressed by the remarkable coincidence, and on the following morning they silently left the village and started on their secret hunt, accompanied by their faithful dog, whose keen nose ridged the snow down to the trail.

In their pursuing, one day they saw the bear. It had pushed under a snow bank and was ravenously devouring a deer.

So certain were they of its capture that they cut down a small pine and made ready the fire for cooking it, but when they resumed their hunt, the bear had

THE CELESTIAL BEAR

vanished and there was no trail of it in the swift falling snow which had covered its track.

Chagrined that they had been so near and had failed, they decided not to stop again until they had captured it.

Having thus determined, they bundled the fire brush on the shoulders of one of the brothers, and to their belts tied their strong bags of the roasted corn flour which would sustain them while they were running, and again set out on the chase.

At night they slept not; during the day, they rested not; for the elusive shadow of the rapid running bear could be seen on the snow hills as they ran to the north sky.

As if avenging, the freezing winds pursued them, the ice weighted down their moccasins, and the pitiless snows drifted near to the skies.

But, impelled by their dream, the intrepid hunters faltered not until they reached the end of the flat earth where it edges close to the north sky. Then the shadow of the bear disappeared, and the distant paths seemed enveloped in a vaporous mist, like a hiding cloud that floats over the water.

THE CELESTIAL BEAR

Yet the tireless hunters would not rest, but climbed higher and higher and farther away from the earth when they saw the bear, who was now slow in its path, yet mighty as it pushed the white clouds before it, weaving an invisible net which it cast over the skies and crawled under to rest.

The listening bear slowly opened its sleepy eyes and, rising to its giant height lifted the net with its huge paws, and, dragging the hunters under it, drove them far away to roam the broad skies forever!

And the hunters and their faithful dog, unknowing their imprisonment under the invisible net, are ceaselessly following the snow bear, who ever eludes them.

In Ursa Major the Iroquois find these three hunters, one with the brush upon his back, and close following they find the faithful dog.

The stars outlining the bowl of the "dipper" represent the bear, and the handle stars are the hunters.



Rock Drawing in Canyon de Chelly, New Mexico.

*

THE Indians told some of their stories by writing a picture about animals or people.

This picture was carved on a rock in the southwest. Perhaps it tells the story of a man riding a horse who tried to go up the steep trail and did not succeed. It may have been carved by a man who wished to say to anyone passing that way that, although a goat could climb the rocky path, a horse and a rider would fail.



*But fearing that never again would water refreshen
their canyons, our ancients who dwelt in the cliffs fled
away to the southward and eastward*

*

THE GIANT CLOUD-SWALLOWER

A Z u ñ i T a l e o f t h e C a n y o n
d e C h e l l y

DEEP down in canyons of the Southwest, especially where they are joined by other canyons, the traveler may see standing forth from or hugging the angles of the cliffs, great towering needles of stone, oftentimes single, often double or treble. Like giants, indeed, at bay against the sheer rock walls.

THE GIANT CLOUD-SWALLOWER

In the dawn light when the mists, rising slowly, are waving to and fro around the giddy columns, hiding the cliffs behind them, these columns seem to nod and waver or to sway themselves backward and forward.

Soon, when the sun is risen and the mists from below fade away, the wind blows more mist from the mesa. You see clouds of it pour from the cliff edge just behind and above these great towers, and shimmer against the bright sky, but as soon as these clouds pass the crag crests, they are lost in the sunlight around them — lost so fast, as yet others come on, that the stone giants do seem to drink them.

Thus, then, runs the story.

Hä-ki Suto lived among the great cliffs of the north, long ago when the world was new. He was a giant, so tall that men called him the Cloud-Swallower.

A devourer of men was he, men were his meat; yea and a drinker of their very substance was he, for the cloud breaths of the beloved gods whence descend rains, even these were his drink!

Wherefore the People of the Cliffs sought to slay him, and hero after hero perished thuswise.

THE GIANT CLOUD-SWALLOWER

Wherefore, too, snow ceased in the North and the West; rain ceased in the South and the East. The mists of the mountains above were drunk up. The waters of the valley below were dried up. Corn withered in the fields. Men hungered and died in the cliffs.

Then came the Twain Gods of war.

"So it is not well with our children, men," said they.

"Let us destroy this Hä-ki Suto, the swallower of clouds," said they.

They were walking along the trail which leads to the Smooth-rocks-descending.

"Where be ye wending?" said a little, little quavering voice.

They looked — the younger, then the elder. There on the top of a grass stalk, waving her banner of down-stuff, stood their grandmother, spinner of meshes.

"The spider, our Grandmother Spider," said one of the gods to the others.

"Ho! grandmother, was that you calling?"

"Yea, children, where wend ye this noonday?"

"A warring," said they, "we are going. Look now!"

THE GIANT CLOUD-SWALLOWER

*“No beads for to broider your awning
Have fallen this many a morning!”*

“Aha! Wait ye! Whom ye seek, verily I know him well!

*“Like a tree fallen down from the mountain
He lies by the side of the cliff-trail
And feigns to sleep there, yet is wary.
I will sew up his eyes with my down cords.
Then come ye and smite him, grandchildren.”*

She ran ahead. There lay Hä-ki Suto, his legs over the trail where men journeyed. Great, like the trunks and branches of pine trees cast down by a storm, were his legs arching over the pathway.

And when someone chanced to come by, the giant would call out: “Good morning!” and bid him “pass right along under.” “I am old and rheumatic,” he would say, oh, so politely. “Do not mind my rudeness therefore; run right along under; never fear, run right along under.”

But when the hunter tried to pass, knutsu! Hä-ki Suto would snatch him up and cast him over the cliff to be eaten by the young Forehead-Cresters.

THE GIANT CLOUD-SWALLOWER

The spider stepped never so lightly and climbed up behind his great ear, and there busily wove at her web, to and fro, up and down, in and out of his eyelashes, she busily plied at her web.

“Pesk! the birds and buzz creatures!” growled the giant, twitching this way and that his eyebrow, which tickled; but he would not stir — for he heard the war gods coming and thought them fat hunters, and needs must feign sleep.

And these, ha! ha! They began to sing as was their fearless wont sometimes.

Hä-ki Suto never looked, but yawned, and drawled as they came near and nearer: “Never mind, my children, pass right along under, pass right along under, I am lame and tired this morning!”

One ran to the left, one ran to the right. Hä-ki Suto sprang up to catch them but his eyes were so blinded with cob-webs that he missed them and feigned to fall, crying “Ouch! my poor back! my poor back! Pass right along under, my children, it was only a crick in my back! Ouch! Oh, my poor back!”

But they whacked him over the head and stomach

THE GIANT CLOUD-SWALLOWER

until he stiffened and died. Then shouting “So-ho!” they shoved him over the cliff.

But fearing that never again would water refreshen their canyons, our ancients who dwelt in the cliffs fled away to the southward and eastward, all save those who had perished aforetime. *They* are dead in their houses in the Cliff-towns, dried like their cornstalks that died when the rain stopped, long, long ago, when all things were new.



Finally the chipmunk said: "Why do you boast so much?"

*

THE CHIPMUNK AND THE BEAR

S e n e c a

THE bear thought she had a great deal of magic power and was always trying to show off this power before other animals.

One day she was talking about it with a chipmunk. Finally the chipmunk said:

"Why do you boast so much? You have no great magic power."

At this the bear became very angry and said that

THE CHIPMUNK AND THE BEAR

she had so much magic power that if she wished, she could prevent the sun from rising in the morning.



“Wait and see,” replied the bear

The chipmunk answered:

“No, you have not; you cannot do that.”

“Wait and see!” replied the bear.

The chipmunk declared he would wait, saying:

“We shall have the sun at the usual time.”

When the sun rose as usual, the chipmunk, laughing, made sport of the bear and her boasting.

THE CHIPMUNK AND THE BEAR

Finally the bear became so terribly angry that she turned on the chipmunk. The chipmunk ran, and fortunately his burrow was near, for just as he reached it, the bear was so close to him that she stretched out her paw to clutch him, and the chipmunk just slipped from under it into the hole.

The next day the chipmunk appeared with three marks on his back — marks of the bear's claws — which the chipmunk carries to this day.



The squirrel said: "I will not listen again to anyone."

*

THE SQUIRREL AND THE PRAIRIE DOG

M o d e r n N a h u a t l

THE squirrel and the prairie dog met in front of a cornfield. They could not climb up to cut the ear of corn.

Just near by was the house of Prairie Dog. They talked together:

"What shall we do?"

The squirrel said:

"Look here, you know how to dig the ground. It would be well to cut the stalk of corn that it might fall."

The prairie dog began to work. Nobody came near

THE SQUIRREL AND THE PRAIRIE DOG

and no noise was heard. Finally the stalk fell over. At once the prairie dog said:

“Let us take the ear and carry it to my house, there we will divide it.”

“No,” replied the squirrel. He understood at once what the prairie dog wanted to do, to give nothing to the squirrel, and she just wanted to take the ear of corn. Therefore he said:

“Rather do as is your custom and carry the corn to your house and there we will see how we will settle the affair.”

The prairie dog began to drag the corn to her hole. The squirrel sat down and looked on.

When the prairie dog had entered her house, the squirrel at once took hold of the ear of corn and fled, while that one dragged and dragged the corn. Very contentedly she said:

“Now it is mine, I will give away nothing.”

When she was already inside the hole, she looked for the ear, but where was it? It was not there.

Then she complained very much and said:

“I shall never again work for another one, I know how to do alone. I do not wish to work for others, and

THE SQUIRREL AND THE PRAIRIE DOG

also I do not like for someone else to give me advice. Who told me to do this? Only see what happened to me. I will not listen again to anyone."

* * *

We sometimes forget that there were Indians in South America as well as in North America.

The following stories were told by the Arawak and the Warrau Indians living in Guiana.

The animals they met there were different from some of those we hear about in North America, but the stories they tell about these animals are similar to some of those we hear told about animals in the north. Tales which resemble them are told in Africa and in other parts of the world.

Jaguar was called Tiger, and "Brer Rabbit" was called Koneso by the Arawak, and Konehu by the Warrau Indians, from the Spanish word conejo, which means "rabbit."



Bush Rat was busy hunting for food

*

HOW THE TURTLE FOOLED THE BUSH RAT

A r a w a k

THERE had been no rain for a long time, and there was very little to eat. While Bush Rat was busy hunting for food, he found Turtle, who was also looking for a bite.

They stopped to say "How day" to each other and then began to talk about the hard times. Finally they began to wonder what would happen if the time should come when there would be no more food, and in that case which of them could live the longer without eating.

THE TURTLE FOOLED THE BUSH RAT

Each one of them was sure that he would be the one that would live the longer. So they decided to have a contest to decide the question.

It was agreed that each one should name any tree that he liked, and that the other should not eat anything until this tree should bear fruit.

So Bush Rat chose a plum tree. He built a fence around it, put Turtle inside the fence, and waited. Every month he visited Turtle and asked him if he was still alive.

“ Still alive! Why not? No harm can come to me,” he replied.

Every month for six months the visit was repeated and the same answer given to the question. At the end of that time the plum tree buds had opened, the flowers had blossomed, and the ripe fruit had fallen; so Turtle was allowed to go.

It was now Turtle’s turn to choose a tree, so he selected a wild cashew tree, built a fence around it, put Bush Rat inside the fence and went away.

At the end of a month Turtle came up to the fence and asked Bush Rat if he was still alive.

“ Yes! Alive! ” was the answer.

THE TURTLE FOOLED THE BUSH RAT

At the end of another month Turtle came again with the same question.

“Yes! Alive! but not very strong,” was the reply.

When the third month had passed, Turtle came again, but this time he received no answer to his question. Bush Rat was no longer alive.

He never knew that the tricky turtle had chosen a tree that bears fruit only once in three or four years.

HOW
THE TURTLE TRICKED THE
TIGER¹

A r a w a k

TIGER wanted to eat the turtle, but he was a little afraid because he did not quite know whether he was stronger than Turtle or not. So, trying to find out, he went up to Turtle and pretended to make friends.

Turtle was not deceived, however, for he knew how little trust could be placed in such pretended friendship, and saw that he must use all his skill and cunning to save himself.

Tiger began by telling him how big and strong he was, that he ate only meat, which made him very powerful, thinking in this way to convince Turtle of his superior strength.

But, not discouraged, Turtle said he could do the same things that Tiger boasted of doing. So they agreed upon a trial of their strength. Turtle's only

¹ The jaguar is here called 'Tiger'.

condition was that during the test they should both keep their eyes shut, a plan to which Tiger agreed.

"Now, didn't I tell you," said Turtle afterward, "that I could do exactly the same as you and even go one better?"

The Race

Tiger was unwilling to admit this, and went on:

"Well, even if you are stronger than I, I am faster than you; I can run more quickly. Let us have a race and prove it."

So they agreed to run to a certain spot, along a certain path, and whichever arrived there first would be acknowledged to be the faster.

Turtle only asked a little time in which to get ready, and this Tiger was willing to allow.

Turtle spent this time visiting his many friends, telling them what had happened, and making arrangements for them to place themselves, a certain distance apart, all along the pathway where the race was to be run.

The two then started out and Tiger, taking a spring ahead, was soon out of sight. Turtle used this oppor-

THE TURTLE TRICKED THE TIGER

tunity to slip into the bush and take a short cut, so as to reach the spot agreed upon, where he waited for Tiger.

Tiger, racing along, called out " Halloo! " when he saw just in front of him a turtle whom he believed to be his friend.

He raced on, found another turtle in front of him, thought the same thing, and so meeting turtle after turtle, finally reached his goal, where his original friend had certainly arrived first.

Tiger, therefore, had to admit that he was beaten.



*Of course Tiger was delighted at seeing
how handsome he looked*

*

TURTLE SHOWS TIGER HOW CLEVER
HE IS

A r a w a k

So you are not after all either the stronger or the faster," said Turtle. "Now let us see who is the cleverer. I will put marks on you and you put marks on me. That will be a good test."

TURTLE SHOWS TIGER HE IS CLEVER

Tiger again agreed. So they started painting each other.

If you want to see the kind of work Tiger did, just look at Turtle's shell and see how roughly and carelessly the marking was done.

Of course Tiger was planning to outwit his opponent if he could, but Turtle very well knew this and so had to be very smart and please Tiger. Just look at the beautiful spots and stripes that Turtle put on him.

Of course Tiger was delighted at seeing how handsome he looked, and had to admit that Turtle was cleverer than he.



Turtle climbed up on a dead log

*

THE DEER HUNT

A r a w a k

Now all the time that they had been talking, racing, and painting, they had had nothing to eat, so Tiger suggested that they should go into the depths of the brush and find some game.

But Turtle, who had good reason for not trusting his companion, refused.

“No!” said he, “You can go and raise the deer, and I will catch it and kill it for you.”

So Tiger went and raised a deer and drove it down the pathway.

THE DEER HUNT

Meanwhile Turtle climbed up a dead log that was lying across the road and waited. As the deer raced underneath, he dropped off the log, fell straight on the animal's neck, and broke it.

As Tiger came up, breathless, Turtle said:

"I have killed the deer and eaten my share. You can come now and eat yours."

After having eaten greedily, Tiger said: "Let us take a nap now," and, curling himself up, he soon fell asleep.

TURTLE
DEFIES TIGER TO KILL HIM

A r a w a k

WHEN Tiger awoke he accused Turtle of being a thief because he missed a necklace of rope-vine he was wearing. Finally he insisted that whether he had taken it or not he would kill him.

But Turtle, who was now on his mettle, let him know that he could not kill him if he tried.

Said Turtle: "Have I not already proved to you that I am the stronger, the quicker, and the more clever? I have only to show you that I, though I am a little turtle, can easily kill you, big Tiger."

And thus they kept on striving until finally they arranged to fight it out to a finish, Turtle only asking that each be allowed a little time to get ready for the fray.

The conditions were that they should walk in opposite directions, and after a certain time return to the

TURTLE DEFIES TIGER TO KILL HIM

same spot, where the fight would be fought to a finish, and no favor shown.

Tiger walked as directed and at a certain signal returned to the meeting place, but there was no Turtle to be seen.

Of course not! Hadn't he crawled into a hollow log for safety?

And there he still is and there is Tiger continually watching for him to come out of his hiding place.



Tiger asked him what all the noise was about

*

KONESO SAVES TIGER FROM THE WIND

A rawak

ONE day Koneso went deep into the forest and began to pull down the big vine-ropes from off the trees.

Tiger heard him and, coming up, asked him what all the noise was about.

"Nothing," said Koneso, "except that there will be a hard wind blowing the day after to-morrow, and

KONESO SAVES TIGER FROM THE WIND

as I don't want to be blown away, I am going to tie myself up to a tree with one of these vines."

Tiger became much frightened and begged Koneso to tie him up before he fixed himself.



*Tiger always leaves something for the
carrion crow to peck at*

After Koneso had bound him up tight against a tree, he went off and started cutting down more vine-rope, making so much noise over it that Tiger thought he was going to tie himself in the same way. But instead of doing that he quietly walked home again.

Tiger waited patiently for the three days to pass,

KONESO SAVES TIGER FROM THE WIND

but no wind blew at all, and he began to feel hungry. He tugged and pulled as hard as he could, but could not get away.

Many animals were passing by and he begged each one of them to unfasten the vine-rope, but they were all afraid that Tiger, if he were freed, might eat them after going without food for so long a time.

At last, on the fourth day, a carrion crow came hopping along and Tiger told him that if he would untie the vine-ropes he would always give him something to eat. So the bird unfastened him, and this is why Tiger always leaves something behind for the carrion crow to eat whenever he kills any game.



Koneso escaped into an armadillo hole

*

TIGER WATCHES FOR KONESO

A r a w a k

A LONG time after this, Tiger met Koneso and said he was going to kill him for playing such a trick.

But Koneso begged so hard, saying that he was only skin and bones and that even if he ate him, he would not satisfy his hunger, that Tiger spared his life, though he intended all the time to catch him in another way.

Tiger knew the pond where Koneso used to bathe;

TIGER WATCHES FOR KONESO

so one day he climbed up into the branches of an over-hanging tree and waited for him to come along so he could jump upon his back and kill him.

As Koneso finished bathing, however, he happened to look up and noticed Tiger crouching along one of the upper branches, at the same time that Tiger saw him.

Tiger made a spring, but he was not quite quick enough, for Koneso was already off. For a long time Tiger followed him and was just about to catch him when he escaped into an armadillo hole. This hole was too small for Tiger, so he decided to close it up.

Near by there was a hawk and so Tiger called to the bird and asked her to watch at the armadillo hole while he went home to fetch a digging stick.

While Tiger was gone and the hawk was keeping watch, Koneso came up to the mouth of the hole and started whispering to her and flattering her. Among other things he said:

TIGER WATCHES FOR KONESO

"You are indeed beautiful! Do bend down your face a bit, I would so like to see it closer."

When the silly hawk bent down her face, Koneso immediately threw a handful of sand into her eyes and so blinded her that she could not see him. So he ran out of the armadillo hole and made his escape.



Koneso whispered: "Do bend down your face a bit."

TIGER AND THE GOLD

W a r r a u

TIGER was much vexed and this time decided to follow and kill Konehu. At last she met him on the bank of a river.

As soon as Konehu saw her coming, he began to look down into the water hard as though he were examining something very carefully.

“ Halloo! ” growled Tiger. “ What are you looking at? I am come to eat you! ”

“ Nonsense! ” says Konehu. “ Don’t you see that beautiful yellow stone? If you could only get it, you would be rich.”

Now, what he was pointing at was only the reflection of the sun overhead.

Tiger, however, who was both greedy and silly, dived in, but quickly come up to the surface to breathe.

“ Oh! ” he tells her, “ you must go down deeper.” So she jumps in again and stays much longer.

TIGER AND THE GOLD

When she again appears upon the surface, Konehu repeats: " You haven't gone deep enough! "

She tries once more to dive under for a very long time, when Konehu takes the opportunity to make his escape.

Tiger now sees that she has been tricked and is so angry that she is more than ever determined to follow and kill Konehu, who by this time knows what to expect.

KONEHU AND THE ROCK

W a r r a u

KONEHU travels far until he comes to the top of a high hill on the top of which he balances a big rock, and at the bottom of which he digs a big pit.

By and by Tiger comes along and, seeing Konehu on top of the hill, looks up at him and says: "Hullo! What are you doing up there? I am come to eat you."

But Konehu puts his arm around the rock and calls out that it is a large piece of meat which he will throw down to her if she lies quietly in the pit.

The silly, greedy Tiger believes him again, does just what he tells her, and waits for the meat to come.

Soon bumpy, bumpy down the hill comes the big rock; faster and faster it speeds until, falling on Tiger, it kills and buries her.

KONEHU AND THE HUNTERS

KONEHU was a lazy man and would not labor for his living. He was hungry.

One morning he sat at the foot of a high overhanging cliff, waiting for someone to come along. By and by he saw a company of men approaching. They had been out hunting and were bringing along a quantity of game.

Konehu then picked up a long wooden pole and, placing it at the side of the cliff like a brace, began pressing it into position just as the huntsmen came up.

In reply to their question as to why he was pressing so hard upon the pole, Konehu said:

“Can’t you see that the mountain is falling over, and that if I don’t brace it up, it will come down and destroy all of us? Look up and see it moving! Come take my place, and let me have a little rest. I have been shoving at it all the morning.”

KONEHU AND THE HUNTERS

The huntsmen gazed up the wall of the precipice, and, seeing the clouds moving over the top of it, indeed thought that the cliff was about to fall.

So, dropping their quarry on the ground, they all together started pressing on the timber, and continued pressing, and pressed harder, until by the time the sun was about to sink, they were so exhausted that they could press no longer.

They satisfied their conscience by saying that whether the cliff overwhelmed them or not, it would not be their fault.

They therefore let go the timber and turned around to pick up their game and provisions. But these had all disappeared. And so had Konehu.

A P P E N D I X



A BRIEF ACCOUNT
OF THE TRIBES WHICH HAVE CONTRIBUTED
STORIES INCLUDED IN THIS BOOK
FROM
THE HANDBOOK OF AMERICAN INDIANS
NORTH OF MEXICO
EDITED BY FREDERICK W. HODGE



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APPENDIX



ARAWAK. The Arawak Indians in British Guiana belong to the great Arawakan stock which extends in South America as far as southern Brazil and Bolivia. To this stock belonged, according to Brinton and other investigators, the Indians of Cuba as well as the Bahamas and the larger islands.

CADDY. A leading tribe in the Caddo confederacy which belongs to the southern group of the Caddoan linguistic family. They were met by La Salle and his followers in 1687, at which time their villages were found along the Red River in Louisiana and Arkansas, and also in Texas.

CHEROKEE. A powerful detached tribe of the Iroquoian family, formerly holding the whole mountain region of the southern Alleghenies in parts of Virginia, North Carolina, Georgia, Tennessee, and Alabama and claiming even to the Ohio River.

CHIPPEWA. An adaptation of the word *Ojibway*, referring to the puckered seams on their moccasins. One of the largest tribes north of Mexico, whose range was formerly along both shores of Lake Huron and Lake Superior, extending across Minnesota to the Turtle Mountains, North Dakota.

APPENDIX

ESKIMO. The Eskimo are a group of American aborigines, forming part of the Esquimaean linguistic stock, which formerly occupied nearly all the coasts and islands of Arctic America from eastern Greenland and the northern end of Newfoundland to the westernmost Aleutian Islands, even extending to the eastern coast of Siberia, a distance of more than 5000 miles.

HOPI. A body of Indians speaking a Shoshonean dialect, occupying six pueblos on a reservation of 2,472,320 acres in northeastern Arizona. Moqui or Moki is a name by which they have been popularly known. They became known to white men in 1540 when Coronado sent two men to visit seven villages forming the province of Tusayan.

HURON-WYANDOT. A confederation of four highly organized Iroquoian tribes which, when first known in 1615, occupied territory around Lake Simcoe, and south and east of Georgian Bay, Ontario. In the Huron tongue the general name of this confederation of tribes was *Wendat*.

IROQUOIS. The confederation of Iroquoian tribes known in history, among other names, by that of the Five Nations, comprising the Cayuga, Mohawk, Oneida, Onandaga, and Seneca. After the admission of the Tuscarora in 1722, they were known as the Six Nations.

APPENDIX

KAROK. The Karok Indians lived on the Klamath River in northwestern California. Below them on the river were the Yurok, above them the Shasta Indians.

MENOMINI. An Algonquian tribe whose people, so far as known, were first encountered by the whites when Nicolet visited them, probably in 1634, at the mouth of the Menomini River, Wisconsin. They now reside on a reservation in Wisconsin. Their beliefs and rituals are substantially the same as those of the Chippewa.

MIWOK. One of the two divisions of the Moquelumnan family in Central California. Their territory was bounded on the east by the ridge of the Sierra Nevada, and on the west by the San Joaquin River.

NAHUA. A Central American collective name given to the Indian tribes which were the most powerful in Mexico at the time of the Spanish Conquest. The name Aztec is currently used for the Nahua tribes.

NAVAHO. An important Athapascan tribe occupying a reservation of 9,503,763 acres in northeastern Arizona, northwestern New Mexico, and southeastern Utah. They have a vast mythic and legendary lore.

OJIBWAY—See Chippewa.

APPENDIX

PAWNEE. A confederacy belonging to the Caddoan family. The Pawnee, after a northeastwardly migration, established themselves in the valley of the Platte River, Nebraska. In 1876 the tribes moved to Oklahoma where they now live.

SENECA. A prominent and influential tribe of the Iroquois. When first known they lived in western New York between Seneca Lake and the Geneva River. They are now living on reservations in New York and Canada.

TLINGIT. The Tlingit inhabit the islands and coasts of northwestern America from about latitude 54 degrees to Chilkat or Controller Bay, their last settlement before they reach the Eskimo. Investigations seem to indicate that the Tlingit, Tsimshian, and Haida should be grouped together.

TSIMSHIAN. The most important of the three main divisions of the Chimesyan linguistic family, and that which gives it its name. It designates certain closely related tribes living between the Nass and Skeena rivers in northern British Columbia, and others who live on the islands southward.

YANA. A tribe constituting a distinct linguistic family formerly living in California, east of the Sacramento River.

APPENDIX

ZUÑI. The popular name of a Pueblo tribe, residing in a single permanent pueblo known by the same name, on the north bank of the upper Zuñi River, New Mexico.

According to Cushing, the Zuñi are descended from two parental stocks, one of which came originally from the north, the other from the west or southwest.



A NOTE ON THE TYPE IN WHICH THIS BOOK IS SET

This book is composed on the Linotype in Bodoni, so-called after its designer, Giambattista Bodoni (1740–1813) a celebrated Italian scholar and printer. Bodoni planned his type especially for use on the more smoothly finished papers that came into vogue late in the eighteenth century and drew his letters with a mechanical regularity that is readily apparent on comparison with the less formal old style. Other characteristics that will be noted are the square serifs without fillet and the marked contrast between the light and heavy strokes.



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